

TOLKĀPPIYAM

The Earliest Extant Tamil Grammar

With a short commentary in English

VOLUME I ELUTTATIKĀRAM

By

P.S. SUBRAHMANYA SASTRI, MA., Ph.D.

THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE
CHENNAI - 600 004.

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PREFACE TO THE SECOND EDITION

The Kuppaswami Sastri Research Institute is privileged to bring out this reprint of the 'Eluttu' portion of *Tolkāppiyam*, translated with a short commentary in English by Prof. P.S. Subrahmanya Sastri.

Prof. P.S.S Sastri established himself as the foremost interpreter of the ancient Tamil grammatical tradition by publishing the historical and critical analysis and exposition of the *Tolkāppiyam* (*Eluttu* and *Porul* portions) through the *Journal of Oriental Research* started by Prof. S. Kuppaswami Sastri in 1927. The *Col* was published by Annamalai University in 1945. A younger contemporary and student of Prof. S. Kuppaswami Sastri in Alankara and Nyāya, Prof. P.S.S. Sastri acquired unequalled mastery of Tamil grammatical works and literature.

Prof. P.S.S. Sastri was the first to translate the whole of *Tolkāppiyam* in English with explanatory notes; he was the first Tamilian to work on comparative literature; a 'father figure' in Tamil historical grammar; and he was awarded the first doctorate in Tamil by the Madras University for his work "History of Grammatical Theories in Tamil" (first published in 1934 and reprinted in 1997 by the K.S.R. Institute during Dr. P.S.S. Sastri Centenary Endowment Inauguration).

Prof. P.S.S. Sastri's text of *Tolkāppiyam* in Roman transliteration and English Translation, received encomiums from linguists all over the world. Leonard Bloomfield, known

as the 'father of Modern Linguistics' declared that he could learn of such a peerless work, *Tolkāppiyam*, only because of Prof. Sastri's translation of it.

Prof. P.S.S. Sastri, as a true student of Prof. S. Kuppuswami Sastri remained a member of the Research Committee of the K.S.R. Institute from its inception in 1944 until his death in 1978. The Institute in turn deems it an honour to republish his works.

The Institute is grateful to Dr. P.N. Natarajan, Prof. of Mathematics, RKM Vivekananda College, Chennai and grandson of Prof. Sastri for his efforts in creating the Prof. P.S.S. Sastri Centenary Endowment which has enabled the Institute to publish this book.

Most of the mistakes noted in the *errata* of the earlier edition have been corrected in this edition.

M/s. Vignesha Printers are to be thanked for the fine printing and nice get-up.

14th July 1999
Chennai.

B. Madhavan
Secretary



Mm. Prof. S. Kuppuswami Sastri



Dr. P.S. SUBRAHMANYA SASTRI

Dr. P.S. Subrahmanya Sastri

(1890 - 1978)

by

Dr. P.N. Natarajan

It is seldom that all those whose contributions to knowledge are significant are remembered for ever or even remembered occasionally. More often the popularity of a scholar depends more on his contacts with his professional colleagues and the general public than on his own standing as a scholar and researcher. A standing example of a great scholar and researcher whose work is very much sought for by scholars in the field even now is that of Dr. P.S. Subrahmanya Sastri. Dr. Sastri deserves to be better known to students of indology and to those particularly interested in Tamil and Sanskrit languages. He was one of the rarest of scholars with deep erudition and insight in both these languages.

He was born in Balakrishnampatti village in Trichi district as the eldest son of Sri Swaminatha Sastriar and Smt. Mangala Ammal. Sastri had to undergo severe orderals to continue his studies because of financial constraints in the family. He could execute his bachelor's course in SPG College (now Bishop Heber college), Trichi only with the help of the benevolence of Fr. Gardiner (the Principal of the college) whom he held in high esteem till the very end of his life. Even now, a portrait of Fr. Gardiner adorns the walls of the house where Dr. Sastri lived at Thiruvaiyaru, a village in Thanjavur district.

After passing the B.A. degree examination with Mathematics as the optional subject, he did his M.A.

in Sanskrit as a private candidate and the teacher's training course at the Teachers college, Saidapet, Madras. He started his career as a Mathematics teacher at the Central School (now Srinivasa Rao Higher Secondary School) at Thiruvaiyaru. He also served the National High School, Trichi for one year when G. Seshaiyengar was the headmaster of the school. He was appointed Professor of Oriental Studies at SPG College, Trichi by Fr. Gardiner in 1917 and served his *alma mater* till 1926. He then became the Asst. Editor, Tamil Lexicon, University of Madras in which capacity he served till 1932. He served as the Principal, Rajah's College, Thiruvaiyaru between 1932 and 1942 and as the Head of the Department of Sanskrit of the Annamalai University between 1942 and 1947.

It was in 1930, during his tenure at the University of Madras, that he was awarded the Ph.D. degree in Tamil for his thesis "History of Grammatical theories in Tamil and their relation to Grammatical Literature in Sanskrit". He was the first to be awarded a Ph.D. degree in Tamil by the University of Madras. His thesis was highly commended by scholars of repute like Profs. R.L. Turner. L.D. Barnett and J. Bloch. It was pointed out that the thesis threw much light on the evolution of the Tamil language and its grammar. This work of his and his Roman text edition of *Tolkāppiyam* with English translation were originally published as supplements to the *Journal of Oriental Research* and later in the form of a book by the Kuppuswami Sastri Research Institute, Madras.

After his retirement from academic positions in 1947, he spent most of his life at Thiruvaiyaru writing authoritative books in Tamil and Sanskrit on the advice of the Paramacharya

of Kanchi. Among the writings after 1947 are his monumental "Lectures on Patañjali's Mahābhāṣya" in English in about 14 volumes running to about 4,000 pages. The first six volumes of these lectures were published during his lifetime, the first two by the Annamalai University and the rest by himself. The remaining part of the manuscript of these lectures remains unpublished. Besides his scholarship in Tamil and Sanskrit, he was quite in command of the English language too. He had sound knowledge of foreign languages like German and Latin. His expertise in the three languages viz. Tamil, Sanskrit and English got for him the title "Vani Triveni Prayaga" from the Paramacharya of Kanchi. He was a recipient of other titles too, to mention a few of them Vidyaratna, Vidyavidhi etc.

His outstanding contribution to Tamil and its comparative philology with Sanskrit drew praise and encomiums from far and near. Scholars of very high stature like Prof. Dr. A.B. Keith (University of Edinburgh). Dr. L.D. Barnett (British Museum, London) Prof. Dr. Sten Konow (Oslo), Prof. L. Bloomfield (University of Chicago), Prof. S. Kuppuswami Sastri, Prof. V. Rangacharya, Prof. S. Vaiyapuri Pillai, Prof. N.M. Venkataswami Nattar, Sri, S. Narayanaiyengar (Senthamizh, Madurai Tamil Sangam), Prof. M. Raghava Iyengar, Prof. R. Raghava Iyengar, Ulloor Parameswara Iyer, to mention a few, have spoken highly of Dr. Sastri's work. In his letter to Dr. Sastri dated September 21, 1937, Prof. L. Bloomfield wrote: "You deserve everyone's gratitude for having disclosed the grammatical tradition of Tamil" on Dr. Sastri's publication of the Roman edition of the text of *Tolkāppiyam* with English translation in 1930. It was the first of its kind which enabled several Western scholars to take interest and appreciate the earliest

extant Tamil grammar. Prof. Dr. Sten Konow (Oslo), in his letter to Dr. Sastri dated 16th April 1931, wrote: "It has hitherto been difficult to compare the grammatical methods of Tamil grammarians with Sanskrit grammar, and it has often been felt that a work like that you now commenced is a great desideratum. Every scholar, who takes an interest in Indian Scientific literature will, therefore, feel deeply thankful to you". His commentary on *Tolkāppiyam* has come to stay as one of the standard commentaries on the grammatical treatise by a modern scholar. Dr. Sastri's work on *Tolkāppiyam* has served as source material for later writers for the past six decades.

Dr. Sastri's passion for Sanskrit and his unparalleled scholarship in the language were noticed by great scholars like Mr. Kuppuswami Sastri with whom he was interacting when he was working for the Tamil lexicon.

Dr. Sastri was quite individualistic and uncompromising in his convictions. He based his convictions on available literature and his deep insight into the development of languages. He had no inhibitions in recording his findings. There were occasions when such a great scholar, as he was, in both the ancient languages of our land with equal passion for these twin languages was taken as anti-Tamil or anti-Sanskrit by some scholars in Tamil or Sanskrit. It looks that the great educationist Dr. Rajah Sir Annamalai Chettiar appointed Dr. Sastri to head the Department of Sanskrit in his University in spite of sentiments expressed by some of these scholars.

Though very firm in his look, he was always conscious about his own humble beginnings. Very simple in his

style of living, he was extremely kind to his students, particularly the poor among them. Without much ado, he paid the course and examination fees for many of his disciples, not expecting anything, in return from them. He cared very little for pomp, show and praise. He had studied the Ṛg, Yajus and Sāma Vedas in the traditional way and had taught them to many students. He used to tell that hard work, devotion to duty and absolute faith in God were the three key factors which helped him to come up in life against all odds. He had published about 35 books besides his contribution of research articles in journals. After his demise on 20th May, 1978 at the ripe age of 88 at Thiruvaiyaru, one of his disciples, in his tribute, wrote: "In him we had a rare combination of occidental scientific thinking and oriental orthodox culture".

Madras University. During this period, he qualified himself for the Madras Degree of Ph.D., on a thesis on "Tamil grammatical literature as compared with Sanskrit grammatical literature". This thesis was highly commended by Orientalists like Dr. Jules Bloch and Dr. Barnett and Philologists like Dr. Turner.

He has equipped himself with a high degree of specialistic proficiency in Tamil Grammar and Linguistics; and he combines this qualification with high attainments in Sanskrit, a high standing as teacher of Sanskrit and Tamil in advanced stages of Oriental education and a sound administrative experience in Oriental institutions.

Sd/-
S. Kuppuswami Sastri
Hon. Prof. of Sanskrit

Dean of the Faculty & Oriental Studies,
Annamalai University.

Mm. Prof. S. KUPPUSWAMI SASTRI

on the writer

Annamalainagar

Dated : 2 Jan. 1940

Dr. P. S. Subrahmanya Sastri, M.A., Ph.D., by his work as teacher and researcher for the last fifteen years and more in the sphere of advanced Sanskrit and Tamil studies, has achieved high distinction among Oriental scholars in South India. Besides specialising in Vyākaraṇa and Alamkāra in connection with his M.A. course in 1913-14, he had opportunities of studying the Bhāṭṭadīpikā (the Nivānta portion) in Mīmāṃsā, the Prasthāna-traya-bhāṣya of the Advaita-Vedānta and Gadādhara's Vyutpattivāda in Nyāya. I happen to be one of his teachers and he attended my classes in the Dhvanyāloka and the Vyaktiviveka in 1913-14 and in the Vyutpattivāda in 1926-28. Between 1926 and 1932, he was working as assistant editor in the Tamil Lexicon office of the Madras University. During this period, he qualified himself for the Madras Degree of Ph.D., on a thesis on "Tamil grammatical literature as compared with Sanskrit grammatical literature". This thesis was highly commended by Orientalists like Dr. Jules Bloch and Dr. Barnett and Philologists like Dr. Turner.

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Sd/-

S. Kuppuswami Sastri

Hony. Prof. of Sanskrit

&

Dean of the Faculty & Orietal Studies,
Annamalai University.

Books written by

Dr. P.S. Subrahmanya Sastri

- 1-14 Lectures on Patañjali's *Mahābhāṣya*
(1-6 already published; 7-14 to be published)
15. *Mahābhāṣya - prakāśikā* (āhnikatrayam) (in Sanskrit)-
manuscript
16. *Gairvāṇīgranthānucaritam* - manuscript
17. *History of Sanskrit Literature* (in Tamil)
18. *History of Sanskrit Language* (in Tamil)
19. *Tonivilakku* (Tamil rendering of *Dhvanyāloka*)
20. *A study of Kālidāsa's Kumārasambhava* (canto I)
21. *A critical study of Vālmiki Rāmāyaṇa*
22. *Comparative grammar of the Tamil Language*
23. *Tolkāppiyam - Eḷuttatikāram with Tamil Commentary*
24. *Tolkāppiyam - Eḷuttatikāram with English Commentary*
25. *Tolkāppiya-c-Collatikāra-k-kuṛippu.*
26. *Tolkāppiyam-Collatikāram with English Commentary*
- 27-29 *Tolkāppiyam-Poruḷ-atikāram*
30. *Tirukkuraḷ - Aṟattuppāl with Bālar-urai*
31. *Tirukkuraḷ - Poruṭpāl and Kāmattuppāl with Bālar-urai*
32. *Tamiḷ-moli-nūl*
33. *Historical Tamil Reader*
34. *An enquiry into the relationship of Sanskrit and Tamil*

35. History of Grammatical Theories in Tamil and their relation to the Grammatical Literature in Sanskrit
36. Saṅganūlgaḷum Vaidikamārgamum (in Tamil)
37. Vāsukivaḷḷuvam (a drama in Tamil - lost)
38. Synopsis of Indian systems of Philosophy
39. Hindu-mata-viṇā-viḍai (in Tamil)
40. Modern Tamil Grammar
41. Research work on Puṛaṇāṇūru (lost)
42. A study of Kālidāsa's Kumārasambhava (canto I)
43. A critical study of Vālmiki Rāmāyaṇa
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ERRATA

Page	Line	For	Read
22	34	m, y or	m, y, v or
	12	Words	Words in combination
24	19	or u	v or u
36	29	ponanna	ponnanna
40	34	ā-n-talai	ā-a-n-talai
73	14	pattū	by pattū

SCHEME OF TRANSLITERATION.

அ = a	க் = k	ல் = l
ஆ = ā	ங் = ṅ	வ் = v
இ = i	ச் = c	ழ் = ḷ
ஈ = ī	ஞ் = ṇ	ள் = ḷ
உ = u	ட் = ṭ	ற் = ṛ
ஊ = ū	ண் = ṇ	ண் = ṇ
எ = e	த் = t	குற்றியலிகரம் = i
ஏ = ē	ந் = n	குற்றியலுகரம் = u
ஐ = ai	ப் = p	ஆய்தம் = .i
ஒ = o	ம் = m	மகரக்குறுக்கர் = ṁ
ஔ = ō	ய் = y	anusvāra = ṁ
ௌ = au	ர் = r	

This scheme is the same as that followed in the Tamil Lexicon of the University of Madras except for the last four ; k is used there for .i, but I prefer to have the same .i in transliteration also since the k may give a mistaken notion that it is a guttural sound, while in fact it is guttural only when it is followed by the guttural. Its pronunciation is determined by the succeeding consonant. Refer to sūtra 38.

AUTHOR'S PREFACE

In 1919 when I was Professor of Sanskrit in the S. P. G. College (Now Bishop Heber College) Trichinopoly, I was entrusted by the Rev. Allan. F. Gardiner, M. A., my Professor and the then Principal with the charge of the Tamil Department in addition to my duties. I had, then, to lecture on the Comparative Grammar of the Dravidian Languages. In the course of my preparation for this work, I saw that most of the scholars did not refer to any grammatical treatise in Tamil anterior to Nannūl and certain sūtras in it were against phonological rules. At once I took to the study of Tolkāppiyam which was generally neglected by students of the Tamil language. I was so much taken away by its contents and the method of treatment that I came to cherish a desire to publish the sūtras of Tolkāppiyam with a short commentary in English so that English educated scholars might learn it easily. I am glad the Executive Committee of the Journal of Oriental Research willingly undertook it, for which I heartily thank them.

Tolkāppiyam is divided into *three* sections, the first of which is now published as Volume I. It deals with Phonology. It contains nine chapters, the first dealing with the enumeration and classification of the Tamil sounds, contiguous consonants and the symbols for certain sounds; the second with the secondary sounds and the consonants that can stand at the commencement and the end of words;

the third with the production of sounds; and the remaining six with *sandhi*.

A study of this section throws much light on the condition of the Tamil language in the ancient period. Eleven sūtras (*viz.*, 1, 5, 19, 20, 54, 55, 91, 101, 102, 141 and 482) deserve special mention. Sūtra 1 states that there were only 30 primary sounds and sūtras 19 and 20 state that *k*, *c*, *ṭ*, *t*, *p* and *r* are *valleḷuttu* and *ṇ*, *ṇ̄*, *n*, *n̄*, *m* and *ṇ̄* are *melleḷuttu* and hence it is evident that the sounds *g*, *j*, *ḍ*, *ḍ̄* and *b* did not exist in the ancient Tamil language. This fact will enable every scholar to modify the theory of Convertibility of Surds and Sonants expounded by Dr. Caldwell since it does not hold good for the Tamil language of the ancient period. Sūtra 91 says how *ṭ* and *ṇ* in Tamil were produced; the place of their production was so different from that of *ṭ* and *ṇ* in Sanskrit that Dr. Caldwell's theory that the Sanskrit cerebrals had their origin in the Dravidian cerebrals cannot stand. Sūtra 5 mentions that no *single* sound in Tamil has 3 mātras; hence according to Tolkāppiyaṇār *a* in *āa* is a separate sound; but *āa*, *īi*, etc. began to be taken as *single* sounds having 3 mātras by the later Tamil grammarians on the analogy of Sanskrit Pluta. Sūtras 54 and 55 clearly show that the diphthongs *ai* and *au* in Tamil are not identical with *āi* and *āu* in Sanskrit. Sūtra 101 enables us to infer that āyṭam had six different sounds in the ancient period and in the later period its guttural sound alone became generalised throughout. Sūtra 102 clearly exhibits Tolkāppiyaṇār's acquaintance with Vedas. Sūtra 141 is very important since it says that the insertion of intervocalics was not compulsory, but optional. The word *Kurai-c-cor-kilavi* in the sūtra 482 helps us in determining the nature of *uriccol*.

Besides the mention of the initial and the final consonants of words is similar to that in the Prātiśākyas¹ and the identity in meaning of the sūtras 89, 90, 93, 97 and 98 with certain sūtras in Taittiriya and Atharva Veda Prātiśākyas is very striking.²

So also is the parallelism between the sūtras '*Aukāra viruvāyp-Pannir eluttu muyir eṇa molipa*' (Tol. 8), '*Nakāra viruvāyp-Patinen neluttu meyyena molipa*' (Tol. 9) and the lines '*akārādyāḥ svarāḥ jñēyāḥ aukārāntāḥ caturdaśa*' (B. N. p. 170, 8), '*hakārāntāni kādīni vyañjanāni vidur budhāḥ*' (B. N. p. 170, 8). But we cannot say whether the extant text of Nāṭyaśāstra is anterior or posterior to Tolkāppiyam. The phrase "*cārntu varinallatu*" in Tol. 101 conveys the same idea as "*parāśritāu*" of the Pāṇini śikṣā.

It is a peculiarity of Tamil and some other Dravidian languages that the final *u* at the end of certain words (cf. Tol. 36) is not only short in quantity, but also differs in its organ of articulation from the ordinary *u*. It is called *Kurriyal-ukaram* in Tamil. In the modern Tamil all *u*'s at the end of words are so pronounced, but in sandhi they are generally guided by the ancient rules. In this edition

¹ *Nāṇanama payarala .. pulḷi-giru-ti* (Tol. 78).

Īṣmāntaḥstha - sōṣma - cakāra - vargā nāntam yānti anytra visarjanīyāt (B. V. P. 12, 1).

² (i) *Kakāra ṇakāra mutanā vaṇṇam* (Tol. 90).

Haṇṇmūlē Jihvāmūlēna kavargē sparśayati (Tai. p. 2, 35).

(ii) *Cakāra ṇakāram iṭainā vaṇṇam* (Tol. 90).

Tālu jihvāmādhyaṇa cavargē (Tai. p. 2, 36).

(iii) *Aṇṇam ... nāṇuṇi parantu piṇakku takāra nakāram* (Tol. 93).

Tālvayānām madhyajihvam (Athar. p. 1, 21).

Jihvāgrēna tavargē dantamūlēṣu (Tai. p. 2, 38).

Dantayānām jihvāgram prastīrṇam (Athar. p. 1, 24).

Kurriyal-ukaram is not uniformly represented by ù. Sūtra 36 may be referred to for guidance.

In numbering the sūtras I have followed Ṇampūraṇar. I have, in editing this book, made use of the commentaries of Ṇampūraṇar and Naccinārkkiniyar, Tolkāppiyamutarcūttiravirutti by Civaṇāṇamunivar and the treatises on Vēdic grammar.

66-A, Bell's Road,
Triplicane,
19—9—1930.

P. S. SUBRAHMANYA SASTRI.

(iv) *Italiyaintu pirakkum pakāra* Ṣṭhābhyām pavargē (Tai. p. 2, 39).
makāram (Tol. 97).

(v) *Pallita liyaiya vakāram pirak-* Ṣṭhāntābhyām dantaiḥ vakārē (Tai.
(Tol. 98). p. 2, 43).

Athar. P.: Atharvavēda Prātiśākhya.

B. N.: Bharata's Nāṭyaśāstra.

p: page.

R. V. P.: Rgvēda Prātiśākhya.

Tai. p.: Taittiriya Prātiśākhya.

Tol.: Tolkāppiyam Eḷuttatikāram.

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TOLKĀPPIYAM

ELUTTATIKĀRAM

TOLKĀPPIYAM.

Eluttatikāram (Phonology)

1. Nūṇmarapū¹ (Ancient Terminology.)

1. *Eluttenappa'ṇpa*

Akaramutal

Nakara viruvāy muppaḥ tenpa

Cārntuvaran marapiṇ mūṇṇalan kaṭaiyē.

The thirty (sounds) from a to ṇ except the three secondary ones are termed *Eluttu*.

Note.—Iḷampūraṇar, the earliest commentator on Tolkāppiyam and Nacciṇārkkīṇiyar, another commentator on the same opine that this sūtra deals with the name, number and order of sounds. But Civaṇāṇamuṇivar in his Tolkāppiyamutarcūttiravirutti condemns their opinion and says that this sūtra deals only about the term *Eluttu*.

2. *Avaitām,*

Kurriya likaram kurriya lukaram

Āytamenra

Muppār pulliyu meluttō ranṇa.

They (secondary sounds) are *i*, *u* and *ḥ* which are represented by dots (in script).

Note.—Civaṇāṇamuṇivar takes muppārpulliyum to qualify all the three, viz., kurriyalikaram, kurriyalukaram and āytam. But Iḷampūraṇar and Nacciṇārkkīṇiyar take muppārpulliyum to qualify only āytam.

3. *Avarruḷ*

A i u

E o eṇṇu mappā laintu

Mōraḷa picaikkuṇ kurrelut tenpa.

1. This chapter deals with the classification of sounds, contiguous consonants and the symbols for certain sounds.

Of them the five sounds a, i, u, e and o are called *kurreluttu* or short sounds and sound one *aḷapu* or *mātrā* each.

4. *Ā i ū*

Ē ai

Ō au ennu maḥḥā lēlu

Mīraḷa pīcaikku neṭṭelut tenḥa.

The seven ā, i, ū, ē, ai, ō and au are called *neṭṭeluttu* or long sounds and sound two *mātras* each.

5. *Mūvaḷa pīcailta lōrelut tinrē.*

One *eḷuttu* never sounds three *mātras*.

6. *Niṭṭam vēṇṭi navvaḷa puṭaiya*

Kūṭṭi eḷūta leṇmaṇār pulavar.

Learned men say that, to lengthen the sound, a short vowel or vowels should be produced after the long vowel according to the quantity needed. Ex. āa, īi etc.

7. *Kaṇṇimai noṭiyēṇa vavvē mālṭirai*

Nuṇṇiti nuṇarntōṭ kaṇṭa vārē.

One *mātrā* is the time taken for one wink of the eyes or one snap of the fingers. This is the view of accurate grammarians.

8. *Aukāra viṭuvāyḥ*

Paṇṇi reluttu muyireṇa moliḥa.

The twelve letters (beginning with a and) ending with au are called *uyir* or vowels.

9. *Nakāra viṭuvāyḥ*

Paṇṇi neluttu meyyēṇa moliḥa.

The eighteen letters (beginning with k and) ending with u are called *mey* or consonants.

10. *Meyyō ṭiyaiyinu muyiriya ṭiriyā.*

The nature of vowels is not altered even when pronounced after consonants (*i.e.*) ka, ca, etc. has each only one *mātrā*.

11. *Meyyi naḷavē yaraiyēṇa moliḥa.*

The quantity of a consonant is half a *mātrā*.

12. *Avviya nilaiyu mēṇai mūṇṇē.*

The other three too (the secondary vowels) are of the same nature; (*i.e.*) the quantity of i, ū and & is half a *mātrā* each.

13. *Araiyaḷapu kurukan makara muṭaittē*

Icayiyiṭa narukun teriyuṇ kālai.

The quantity of *m* is shortened to quarter of a *mātrā* when it follows some consonants. Ex. *pōṇṇi*.

14. *Uṭṭeru pulḷi yuruvā kummē.*

Its symbol is that of *m* (ṃ) with a dot within.

Note.—Iḷampūraṇar and Naccinārkkīṇiyar interpret this sūtra to mean that the symbol of *m* (ṃ) is that of *p* (ṡ) with a dot within. But since the 13th sūtra deals with *shortened m*, it is but proper to mention about *its* symbol and not that of *ordi-*
nary m. The commentator on *Vīracōḷiyam* has the same view.

15. *Meyyi niyarkai pulḷiyoṭu nilaiyal.*

The nature of the consonant symbol is that it is provided with a dot. *viz.*, &, & etc. for *k*, *c* etc.

16. *Ekara okarat tiyarkaiyu marṛē.*

E and *o* also are of the same nature, (*i.e.*) the short *e* and the short *o* should be written as & and &.

Note.—At the time of *Tolkāppiyāṇār* *e*, *ē*, *o* & *ō* were written as &, &, &, &, while they are now written as &, &, & &.

17. *Pulḷi yillā vellā meyyu*

Muruvuru vāki yakaramō ṭuyirttalu

Mēṇai yuyirō ṭuruvutirin tuyirttalu

Māyī riyala vuyirtta lārē.

All consonant symbols without dots as &, &, &, & etc. represent consonant sounds followed by *a* and those for consonants followed by other vowels are different.

18. *Meyyin vaḷiya tuyirtōṇru nilaiyē.*

Vowel follows a consonant in *uyir-mey* or consonant-vowels as *ka*, *ki*, *ku* etc.

19. *Valleḷut tenḥa kacaṭa tapara.*

K, *c*, *ṭ*, *t*, *p* and *ṛ* are called, *valleḷuttu* or hard or voiceless consonants.

20. *Melleḷut tenḥa ṇaṇṇa namana.*

Ṇ, *ṇ*, *ṇ*, *n*, *m* and *ṇ* are called *melleḷuttu* or nasals.

21. *Iṭaiyeḷut teṇṇa yarala vaḷala.*

Y, r, l, v, ḷ and ḷ are called iṭaiyeḷuttu or semi-vowels.

22. *Ammū vāṇum vaḷaṅkiyaṇ maruṅkiṇ*

meymmayaṇ kuṭaṇilai teriyuṇ kālai.

The above eighteen (consonants), when carefully examined in their usage, are followed by the same consonants or by different consonants and the former is called *uṭaṇilaimayakkam* and the latter *meymmayakkam*.

Note.—Naccinārkkiniyar interprets the sūtra to mean 'the above consonants when carefully examined, are followed by other consonants, or they being followed by vowels are followed by other consonants followed by vowels; the former is called *meymmayakkam* and the latter *uṭaṇilaimayakkam*. Iḷampūraṇar's interpretation seems to be better.

23. *Taṇalala veṇṇum ḷuḷi muṇṇark*

Kacaṇa veṇṇu mūreḷut turiya.

Only k, c and p can follow ṭ, ṛ, ḷ and ḷ. Ex. kaṭka, kaṭci, kaṭpa; kaṛka, muyaṛci, kaṛpa; celka, valci, celṭa; koḷka, niḷciṇai and koḷpa.

24. *Avaṛṛuḷ*

Laḷaṣkāṇ muṇṇar yaṇavun tōṇṇum.

Y and v also can follow ḷ and ḷ. Ex. kolyāṇai, celvam; velyāṇu and kaḷvaṇ.

25. *Nāṇaṇana maṇavenum ḷuḷi muṇṇari*

Tatta micaika ḷottaṇa nilaiyē.

Ṇ, ṇ, ṇ, ṇ, m and ṇ are followed by their corresponding voiceless consonants. Ex. kaṇkaṇ, kaṇcaṇ, kaṇṭaṇ, kantaṇ, kampaṇ and kaṇṇu.

26. *Avaṛṛuḷ*

Nāṇaṣkāṇ muṇṇark

Kacaṇaṇa mayavav vēḷu muriya.

K, c, ṇ p, m, y and v also can follow ṇ and ṇ. Ex. eṇkū, veṇcāntū, veṇṇāṇ paṇṇū, veṇmai, maṇyāṇū, eṇvaṭṭū; puṇkū, puṇcey, eṇṇāṇ, aṇṇū, vaṇmai, iṇyāl and puṇvarakū.

27. *Nānamava veṇṇum ḷuḷi muṇṇar*

yaṣkā nīṛraṇ meypaṇ raṇṇē.

Y also may follow ṇ, n, m and v. Ex. uriṇyātū, poruṇyātū, tiruṇyātū and tevyātū.

28. *Maṣkāṇ ḷuḷimūṇ vaṇvun tōṇṇum.*

V also can follow m.

Note.—Iḷampūraṇar gives nilam valitū as the example for this sūtra, while Naccinārkkiniyar says that, in his time, examples for this sūtra had died out.

29. *Yarala veṇṇum ḷuḷi muṇṇar*

Mutalā keḷuttu ṇakaramoṭu tōṇṇum.

Y, r and ḷ can be followed by those consonants which can stand as the initial member of a word (i.e.) k, t, n, p, m, c, v, ṇ, y and ṇ. Ex. āyka, āṛka, āḷka, etc.; vēyṇṇaṇam, vēṇṇaṇam, etc.

Note.—Iḷampūraṇar gives vēykaṭitū, vēṛkaṭitū etc. as examples under this sūtra, while Naccinārkkiniyar, vēyka, āṛka, etc. in their place and criticises Iḷampūraṇar that his examples are not single words.

30. *Meyṇṇilai cuṭṭi nēllā vēḷuttun*

Tammur ṛāṇvarūm raḷavalaṇ kaṭaiyē.

All consonants except r and ḷ can be followed by the same consonant. Ex. kākkai, eṇṇaṇam, paccai, etc.

31. *A i u am mūṇṇuṇ cuṭṭu.*

Demonstratives are the three (sounds) a, i and u. Ex. avaṇ, iṇaṇ and uṇaṇ.

32. *Ā ē ō am mūṇṇum viṇā.*

Interrogatives are the three (sounds) ā, ē, ō. Ex. uṇkā, uṇkē and uṇkō.

Note.—Iḷampūraṇar and Naccinārkkiniyar add yā also to the above list; but it might have been omitted by Tolkāppiyaṇar since it is not a single sound.

33. *Āḷapiṇaṇ tuyirttalū morricai nūḷaḷu*

Muḷaveṇa moḷiṇa vicaiyoṭu civaiṇiya

Narampiṇ maraiya veṇmaṇār ḷulavar.

Learned men say that the words and consonants have their quantity increased in music, vocal and instrumental.

(Nūṇmarapū ends.)

2. Moḷimarapū.¹ (Wordology).

34. *Kurriya likara nirral vēṇṭum*
Yāveṇ ciṇaimicai uraiyacaik kiḷavik
Kāyayin varūu makara mūrūtē.

Ī stands after m and before yā in the ītaiccol *miyā* used with a verb when a person is addressed. Ex. *kēṇmiyā*, *cēṇmiyā* etc.

35. *Puṇariya ṇilaiyitaik kuṇukalu murittē*
Yunarak kūrin munṇart tōṇṇum.

Ī may also stand as the final member of the first of two, words in sandhi; more about it is dealt with later on (*i.e.*) in *Kurriyalukarappuṇariyal*. Ex. *nākū + yātū = Nākiyātū*.

36. *Neṭṭelut timparun toṭarmoli yirruṇ*
Kurriya lukaram vallā rūrūtē.

Ū appears as the final member after a hard consonant in words having a long vowel before it (like *nākū*) or in *toṭarmoli*, (like *teṇkū*, *varakū*, etc.).

37. *Itaippaṭiṇ kuruku miṭaṇṇumā ruṇṭē*
Kaṭappū ṭaṇinta puṇariya lāṇa.

Ū is further shortened in sandhi and it is dealt with in *Kurriyalukarappuṇariyal*. Ex. *cukkū + kōṭū = cukkūkkōṭū*.

38. *Kurriyatan munṇa rāyapaṭ pulḷi*
Uyiroṭu puṇarntaval lāraṇ micaittē.

ḷ is always preceded by a short vowel and followed by a hard consonant. Ex. *eḷkū*, *kaḷcū*, *aḷtū*, *kaḷrū*, etc.

Note.—The nature of ḷ is similar to that of *Jihvāmūliya* in Sanskrit if it precedes a guttural and *Upadhmāniya*, if it precedes a labial (*i.e.*) its organ of articulation is determined by the succeeding consonant. Air is allowed to pass till the place of articulation of the succeeding consonant and suddenly arrested.

1 This chapter deals with the secondary sounds since they are not found as independent entities outside words, the vowels and consonants that can stand as the initial member of a word and those as the final member.

In modern times it is pronounced even before *c*, *t*, *p* and *r* as it is done before *k*. When this mistake began to creep in is not easily traceable.

39. *Īriyaṇ maruṇkiṇu micaimai tōṇṇum.*

ḷ appears in sandhi even when the final member of the preceding word combines with the initial member of the succeeding word. Ex. *kal + titu = kaḷritu*, *muḷ + titu = muḷtitu*.

40. *Uruviṇu micaiyiṇu marukil tōṇṇu*
Moḷikkurip pellā melutti ṇiyalā
Vāyta maḷkāk kālai yāṇa.

ḷ is rarely used in words denoting color, and in onomatopoeic words with more than its usual quantity of half a *mātrā*.

Note.—This is the meaning given by *ḷampūraṇar*; but *Naccinārkkiniyar* says that ḷ occurs with more than half a *mātrā* not only in words denoting color and onomatopoeic words, but also in others and quotes examples for them from the works of *Ītaiccaṇkam*. Most probably such examples did not exist at the time of *Tolkāppiaṇār*.

41. *Kunricai molivayi ninricai niraikku*
Neṭṭelut timpa rottakur reluttē.

Whenever a vowel is so lengthened as to have three *mātrās* or more, it is represented in script by the symbol for the long vowel followed by one or more symbols for the short vowel of the same class. Ex. *āa*, *ii*, . . . ; *āaa*, *iii* . . . etc.

42. *Aiau venṇu māyī reluttir*
Kikara vukara micainirai vākum.

When *ai* and *au* are lengthened in such a way as to have three *mātrās*, they are respectively represented in script by one or more symbols of *i* and *u* after those of *ai* and *au*. Ex. *aii*, *auu*, etc.

43. *Neṭṭelut tēlē yōrelut torumoli.*

The seven long vowels alone can stand as single lettered words.

44. *Kurrelut taintu molinirai pilavē.*

No one of the five short vowels can stand as a word by itself.

45. *Ōrelut torumoli yirelut torumoli*
Yiraṇṭiraṇ ticaikkun toṭarmoli yulappata
Mūnṛē molinilai tōṇṛiya neṛiyē.

From usage, words may be classified in three ways:—One-lettered word, two-lettered word and word having more than two letters. Ex. ā; maṇi; varaku; korraṇ.

46. *Meyyi niyakka makaramoṭu civaṇum.*

The nature of consonants is that they are pronounced with a (to facilitate pronunciation). Refer to sūtras 19, 20 and 21.

Note :—Nacciṇārkkīṇiyar says that all consonants have sprung from a.

47. *Tammiyal kiḷappi nellā veluttu*
Meynnilai mayakka māṇa millai.

When a sound denotes itself, it is not a mistake if it does not follow the grammatical rules of assimilation. Ex. vallelut-tiyaiyiṇ ṭakāramākum. (the use of *ṇ* before *ṭ*.)

Note.—The last part of the sūtra is split by the publishers as *mayakkam māṇam illai* and in the commentary it is said that *māṇam* means *kuṛram* or fault; but *māṇam* the Sanskrit tatsama never means fault; if it is split as *āṇam* (the tadbhava of Sanskrit *hānam*), it suits well.

48. *Yarala veṇṇu mūnru morrak*
Kacataṇa ṇaṇanama viroṇ rākum.

Y, r and *ḷ* may be followed by k, c, t, p, ṇ, ñ, n and m. Ex. vēykkurāi, vēyṇkurāi; vērkkurāi, vēṇkurāi; viḷkkurāi, viḷṇkurāi etc.

49. *Avarruḷ*
Rakāra ḷakāraṇ kurroṇ rākā.

Of them r and *ḷ* cannot be the final member of a word when preceded by a short vowel.

50. *Kuṛumaiyu neṭumaiyu maḷaviṇ kōṭalir*
Roṭarmoli yellā neṭṭelut tiyala.

R or *ḷ* at the end of *toṭarmoli* is considered in the same way as if it follows a long vowel irrespective of its being followed by short or long vowel. Ex. akar, akal etc.

Note.—Nacciṇārkkīṇiyar gives a different meaning.

51. *Ceyyu ḷirutiṇ ṭōli molivayi*
Nakāra makāra mīroṇ rākum.

In literary composition the word *pōlum* is changed to *pōṇm*.

52. *Nakārai munṇar makāraṇ kuṛukum.*

M after *ṇ* in the above case is shortened (to quarter of a mātrā).

53. *Molippaṭut ticaipṇinun terintuvē ricaiṇṇinu*
Meluttiya ririyā venṇanār pulavar.

Learned men say that the nature or the quantity of a sound is not altered whether it conveys sense in a word, or is used simply for the sake of metre.

54. *Akara ikara maikāra mākum.*

A and i when pronounced together sound like ai.

55. *Akara ukara maukāra mākum.*

A and u when pronounced together sound like au.

56. *Akarat timpar yakaraṇ pulḷiyu*
Maiye neṭuṇṇinai meyṇṇat tōṇṛum.

A and y also when pronounced together sound like ai.

57. *Ōraḷa ṭāku miṭaṇumā runṭē*
Tēruṇ kālai molivayi nāṇa.

In certain positions in words the above-mentioned 'ai' has only one mātrā. Ex. Iṭaiyaṇ, maṭaiyaṇ etc.

Note.—Iḷampūraṇar and Nacciṇārkkīṇiyar say that 'au' also sometimes has one mātrā in the same way as ai.

58. *Ikara yakara miṇuti viravum.*

The symbol i is sometimes used for y at the end of words. Ex. Nāi for Nāy.

59. *Paṇṇi ruṇiru molimuta lākum.*

All the twelve vowels can each stand as the initial member of a word.

60. *Uyirmey yallaṇa molimuta lākā.*

Any consonant, unless it is followed by a vowel, cannot stand as the initial member of a word.

61. *Katana pamaveṇṇu māvain teluttu*
Mellā vuyiroṭuñ cellumār mutalē.

K, t, n, p and m can be followed by any vowel when they stand initially.

62. *Cakarak kiḷaviyu mavarrō rarrē*
A ai auveṇṇu mūnralaṇ kaṭaiyē.

C can similarly stand initially except when it is followed by a, ai and au.

63. *U ū o ō veṇṇu nāṅkuyir*
Va eṇ neluttoṭu varuta lillai.

V is not followed by u, ū, o and ō when it stands initially.

64. *Ā e*
Oeṇu mūvuyir ṇākārat turiya.

Ṇ is followed only by ā, e or o when it stands initially.

65. *Āvō ṭallatu yakara mutalātu.*

Y does not stand initially unless it is followed by ā.

66. *Mutalā vēṇa tampeyar mutalum.*

All consonants can stand initially whatever be the vowels that follow them when they denote themselves.

67. *Kurriya lukara muraiṭpeyar maruṅki*
Noṛriya nakaramicai nakaramoṭu mutalum.

Ū follows the initial n of personal pronouns followed by words denoting relationship. Ex. Nūntai. (Num + tantai)

68. *Murriya lukaramoṭu poruḷvēru paṭāa*
Tappeyar maruṅki ṇilaiyiya lāṇa.

Ū in words like nūntai serves the same purpose as u without altering the meaning as it does elsewhere.

69. *Uyirau vēṇciya viṇuti yākuṁ.*

All vowels except au can each stand as the final member of a word.

70. *Kavavō ṭiyaiyi ũavu mākuṁ.*

(But) even au can stand finally if it is preceded by k or v. Ex. kau, vau.

71. *Eeṇa varumuyir meyyi rākātu.*

E cannot stand finally if it is preceded by a consonant.

72. *Ovṇu marrē navvalaṇ kaṭaiyē.*

O too cannot similarly stand finally if it is preceded by any consonant except n. Ex. No in 'no korṛā'.

73. *Ē Ō eṇṇumuyir ṇākārat tillai.*

Ē or Ō cannot stand finally if it is preceded by ṇ.

74. *Uṇ kāra navavoṭu navilā.*

U and ū cannot stand finally if each is preceded by n and v.

75. *Ucca kāra mirumoliḷ kurittē.*

U preceded by c stands finally only in two words. Ucu, mucu.

76. *Uppa kāra monreṇa molīṭa*
Viruvayi ṇilaiyum poruṭṭā kummē.

U preceded by p occurs only in one word; it gives active sense or causal sense according to the way in which it is pronounced. Ex. Tapu. When it is pronounced in high tone, it means 'make another die'; but when it is pronounced in low tone, it means 'die'.

77. *Eñciya vellā meṇcuta lilavē.*

There is no objection to use the vowel-consonants that cannot stand as final members of words, as final members if they denote themselves.

78. *Ṇaṇanama ṇayarala valāḷa veṇṇu*
Mappati nonrē pulḷi yiruti.

Only the eleven consonants ṇ, ṇ, n, m, ṇ, y, r, l, v, ḷ and ḷ can stand finally.

79. *Ucca kāramoṭu nakāraṇ civaṇṇu.*

N can stand finally only in two words as u preceded by c. Ex. Poruṇ, verin.

80. *Uppa kāramoṭu ṇākāraiṇu marrē*
yapporu ḷiraṭṭā tivaṇai yāṇa.

Ṇ can stand finally only in one word as u preceded by p, but, unlike it, it has only one meaning. Ex. Uriṇ.

81. *Vakarak kiḷavi nāṇmoli yirratu.*

V can stand finally only in four words. Ex. Av, iv, uv and tev.

82. *Makarat toṭarmoli mayāṅkutaḥ varainta*
Nakarat toṭarmoli yonpaḥ tenpa
Pukararak kiḷanta vaṣṛinai mēṇa.

It is said that there are nine words of neuter gender in which *ṇ* stands finally without having the chance of being substituted by *m*. Ex. *Ekiṇ*, *cekiṇ*, *viḷaṇ*, *payiṇ*, *kuyiṇ*, *aḷaṇ*, *pulaṇ*, *kaṭāṇ* and *vayāṇ*.

(Wordology ends.)

3. Pirappiyal (Chapter on production of sounds).

83. *Unti mutalā muntuvali tōṇṛit*
Talaiyiṇu miṭarriṇu neñciṇu nilaiṇ
Pallu mitaḷu nāvu mūḷku
Maṇṇamu muḷappaṭa veṇṇurai nilaiyā
Nūruppur ramaṇi nerippaṭa nāṭi
Yellā veluttuṇ colluṇ kālaiṇ
Pirappi nāḷkam vēruvē riyala
Tirappaṭat teriyuṇ kāṭci yāṇa.

It will be evident on careful observation that all the sounds (in Tamil language) are but the results of the modifications which the air undergoes in starting from navel and passing through the eight parts chest, neck, head, tongue, hard palate, teeth, lips and nose.

Note.—It may be interesting to note that the eight parts mentioned above exactly coincide with those mentioned in the Pāṇiniya śikṣā :—

Aṣṭāu sthānāni varṇānāmuraḥ kaṇṭhaḥ śirastathā
Jihvāmūlaṇca dantāśca nāsikōṣṭhāu ca tālu ca

But Jihvāmūla is translated above as nāḷku instead of nāḷkiṇ aṭi.

84. *Avvaḷi*
Paṇṇi ruyirun tannilai tiriya
Miṭarṇuṇ piṇanta vaḷiyi nicaikkum.

All the twelve vowels are produced by the air starting from navel and passing through the neck without undergoing any modification.

85. *Avarruḷ*
Aā āyiraṇ ṭaṅkāṇ tiyalum.

Of them *a* and *ā* are produced by opening the mouth (*i.e.*) *a* and *ā* are open sounds.

86. *I ī e ē aiyēṇa vicaikku*
Maṭṭā laintu mavarṛō raṇṇa
Vavaiṭā
Maṇṇaṇ mutāṇā viliṇṇura luṭaiya.

The five sounds *i*, *ī*, *e*, *ē* and *ai* are similarly open sounds and are produced by the tip of the tongue approaching the upper gums.

87. *U ū o ō auveṇa vicaikku*
Maṭṭā laintu mitaḷkuvin tiyalum.

U, *ū*, *o*, *ō* and *au* (being similarly open) are produced by rounding the lips.

88. *Tattan tiriṭē ciṇiya veṇṇa.*

It is said that the difference among themselves [(*i.e.*) the sounds having the same organ of articulation] is slight.

89. *Kakāra ṇakāra mutāṇā vaṇṇam.*

K and *ṇ* are produced by the contact of the root of the tongue with the root of the hard palate.

90. *Cakāra ṇakāra miṭainā vaṇṇam.*

C and *ṇ* are produced by the contact of the middle of the tongue with the middle of the hard palate.

91. *Ṭakāra ṇakāra nuṇinā vaṇṇam.*

Ṭ and *ṇ* are produced by the contact of the tip of the tongue with the front of the hard palate.

Note.—These two sounds *ṭ* and *ṇ* are alveolar according to Tolkāppiyāṇār; but at present they are pronounced by rounding the tongue and allowing it to touch the uppermost part of the hard palate exactly in the same way as *ṭ* and *ṇ* are pronounced in Sanskrit. Hence it is worth investigation whether the Sanskrit *ṭ* and *ṇ* were borrowed from the Dravidian languages. The original pronunciation of Tamil *ṭ* and *ṇ* is preserved even now in Malayalam.

92. *Avvā reluttu mūvakaip pirappiṇa.*

Hence the above-mentioned six sounds have three different organs of articulation.

Note.—This sūtra is not quite necessary.

93. *Aṇṇa nanniya paṇmutaṇ maruṅki*
Nānuni paṇantu meyyura vorṇat
Tāminitu pīrakkun takāra nakāram.

T and n are produced by the extended tip of the tongue completely touching the upper gums.

94. *Aṇari nuṇinā vaṇṇa morṇa*
Raṣkā ṇaṣkā nāyiraṇṭum pīrakkum.

R and ṇ are produced by the tip of the tongue being raised and allowed to gently touch the hard palate.

95. *Nuṇinā vaṇari yaṇṇam varuṭa*
Rakāra lakāra māyiraṇṭum pīrakkum.

R and l are produced by the tip of the tongue being raised and allowed to gently rub against the hard palate.

96. *Nāvilimpu viṅki yaṇṇa mutalura*
Vāvai nāṇṇa morṇavum varuṭavum
Lakāra lakāramā yiraṇṭum pīrakkum.

L and l are produced by the extended tip of the tongue respectively touching the upper gums and rubbing against them.

97. *Italiyaintu pīrakkum pakāra makāram.*

P and m are produced by the contact of the lips.

98. *Pallita liyaiya vakāram pīrakkum.*

V is produced by the contact of the (upper) row of teeth and the (lower) lip.

99. *Aṇṇa cērnta miṭarṇelu vaḷiyicai*
Kaṇṇur ṇaḷaiya yakāram pīrakkum.

Y is produced by allowing the air which passes through the neck to pass very close to the hard palate.

100. *Mellelut tārum pīrappi ṇākkāṇ*
Colliya paḷli nilaiyiṇa vāyiṇu
Mūkkiṇ vaḷiyicai yāppurāt tōṇṇum.

The six melleluttu noted above (i. e.) ṇ, ñ, ṇ, n, m and ṇ have the nose as an additional organ of articulation.

101. *Cārntuvari nallatu tamakkiyal pīlavenat*
Tērntuvelip paṭutta vēnai mūṇṇun
Tattaṇ cārpiṇ pīrappoṭu civaṇi
Yotta kāṭciyir rammiyal pīyalum.

The three secondary sounds (i. e.) i, ū and ɔ have the same organ of articulation as the consonant which stands as their support (i. e.) the consonant which precedes them in the case of i and ū and that which succeeds it in the case of ɔ.

102. *Ellā veluttum velippaṭak kiḷantu*
Colliya paḷli yeḷutaru vaḷiyir
Pīrappoṭu viṭuvali yuraḷcci vārat
Takattelu vaḷiyicai yarirapa nāṭi
Yalaṇṇi kōṭa lantaṇar maraṭtē.

The nature of the origin of the air which starts from navel and the modifications which it undergoes before it comes out as an articulated sound and of its quantity therein is clearly discussed in the scriptures of Brahmans.

103. *Aṣṭiva ṇuvalā teluntupurat ticaikku*
Meyteri vaḷiyicai yaḷavunuvaṇ ṇicīṇē.

I have here mentioned only about the quantity of the articulated sounds without mentioning anything about what is mentioned in detail in the scriptures of Brahmans.

Note.—Iḷampūraṇar takes the sūtras 102 & 103 as two while Naccinārkkīṇiyar as one.

(Pīrappiyal ends.)

4. Puṇariyal¹ (Chapter on Sandhi).

104. *Mūṇṇutalai yiṭṭa muṇṇatir relutti*
Nīraṇṇutalai yiṭṭa mutalā kiruṇaṣ
Taṇṇāṇ kīrroṭu neṇiṇiṇ riyaḷu
Mellā moḷikku miṇṇutiya mutalu
Meyyē yuyireṇ rāyi riyaḷa.

¹ This chapter deals only with the classification, and the General principles, of Sandhi.

Of the thirty three sounds consisting of vowels and consonants, twenty-two can stand as the initial member of words and twenty-four as the final member.

105. *Avarru!*

Meyyī rellām pulliyoṭu nilaiyal.

Of them, the final consonants are each provided with a dot.

Note.—This sūtra deals with the symbol of final consonants, but its purpose may, as well, be served by 15th sūtra in Nūn-marapu.

106. *Kurriya lukaramu marreṇa molipa.*

The same is the case with Kurriyalukaram.

Note.—Iḷampūraṇar and Naccinārkkiniyar interpret this sūtra to mean that kurriyalukaram allows the succeeding vowel to take its place as final consonants. It seems that this does not suit the context.

107. *Uyirmey yīru muyirīr riyarrē.*

The final vowel-consonant is of the same nature as the final vowel.

Note.—This sūtra, though unnecessary, finds a place here since Tamils sometimes take vowel-consonants too as unit sounds.

108. *Uyirīru conmu nuyirvaru valiṇu*
Muyirīru conmuṇ meṇvaru valiṇu
Meyyirū conmu nuyirvaru valiṇu
Meyyirū conmuṇ meṇvaru valiṇumen
Rivveṇa variyak kiḷakkuṇ kālai
Nirutta collē kurittuvaru kiḷaviyēṇ
Rāyī riyala puṇarnilaic cuttē.

Sandhi takes place between the final member of a word and the initial member of the succeeding word and it is classified under four heads :—Vowel following a vowel, consonant following a vowel, vowel following a consonant and consonant following a consonant.

109. *Avarru!*

Nirutta colli nīrā keḷuttoṭu
Kurittuvaru kiḷavi mutaleḷut tiyaiyap

Peyaroṭu peyaraip puṇarkkuṇ kālun
Peyaroṭu toḷilaiṇ puṇarkkuṇ kālun
Toḷiloṭu peyaraip puṇarkkuṇ kālun
Toḷiloṭu toḷilaiṇ puṇarkkuṇ kālun
Mūnrē tiripīṭa nonrē yiyalpeṇa
Vāṅkan nāṅkē molipuṇa riyalpē.

When sandhi takes place between the final member of the 'standing word', and the initial member of the succeeding word, both the standing word and the succeeding word or either of them may be nouns and verbs ; there are four cases of sandhi in three of which change takes place and there is no change in the fourth.

110. *Avaitām*

Meypīri tātaṇ mikutaḷ kunṇaleṇ
Rivveṇa molipa tiriṇu mārē.

They [(i.e.) sandhi with change] are assimilation, insertion and elision. Ex. maṇ + kuṭam = maṭkuṭam; yāṇai + kōṭu = yāṇaik-kōṭu; maram + vēr = maravēr.

111. *Nirutta colluṇ kurittuvaru kiḷaviṇu*

Maṭaiyoṭu tōṇṇiṇum puṇarnilaic kuriya.

Sandhi (in Tamil language) admits the insertion of a particle between the final letter of the standing word and the initial letter of the succeeding word. Ex. āyiram + onru = āyirattonru.

112. *Maruvin rokuti mayaṅkiyaṇ moliyu*
Muriyavai yulavē puṇarnilaic cuttē.

In sandhi the order of certain marūu or colloquial words is sometimes inverted. Ex. il + muṇ = muṇril.

113. *Vērrumai kuritta puṇarmoli nilaiyum*
Vērrumai yalvaliṇ puṇarmoli nilaiyu
Meluttē cāriyai yāyiru paṇṇi
Nolukkal valiya puṇaruṇ kālai.

Sandhi may take place both when the standing word and the succeeding word stand in case-relation to each other and when they are not in case-relation to each other. In sandhi either letter or cāriyai (flexional increment) may be inserted between the two words.

114. *Aioṭu kuṇ atukaṇ neṇṇu*
Mavvū reṇṇa vēṇṇumai yuruṇṇē.

Case suffixes are six in number viz. ai, oṭu, ku, iṇ, atu, and kaṇ.

115. *Valleḷuttu mutaliya vēṇṇumai yuruṇṇē*
Kolvali yorriṭai mikutal vēṇṇum.

A voiceless consonant or a nasal must be inserted between the base and the case-suffix that commences with a voiceless consonant (*i.e.*) Ku of the fourth case and Kaṇ of the seventh case. Ex. maṇi + ku = maṇikku; maṇi + kaṇ = maṇikkaṇ; nam + kaṇ = naṇkaṇ.

Note.—In nam + kaṇ, m is dropped and ṇ is inserted.

116. *Āra nuruṇi ṇakarak kiḷavi*
yīrā kakaramuṇaik keṭutal vēṇṇum.

The a of atu, the sixth case suffix, is dropped if the base ends in a. Ex. nama + atu = namatu.

Note.—A is added to nam according to the sūtra 162.

117. *Vēṇṇumai valiya peyarṇuṇar nilaiyē.*

Case-suffix is suffixed to the base.

118. *Uyartiṇaiṇ peyarē yaṇṇiṇaiṇ peyaren*
Rāyiranṇ ṇeṇṇa peyarnilaic cuttē.

Nouns denoting objects are of two kinds :—Uyartiṇai and Aṇṇiṇai.

Note.—Nouns denoting rational beings are uyartiṇai and the rest aṇṇiṇai.

119. *Avarṇuvali maruṇkiṇ cāriyai varumē.*

Flexional increment or cāriyai is suffixed to them [(*i.e.*) the above-mentioned nouns].

120. *Avaitām*
Innē varṇē yattē yammē
Yorṇē yāṇē yakkē yikkē
Yannen kiḷavi yuḷappaṭaṭ pīravu
Manṇa venṇa cāriyai moliyē.

The flexional increments are iṇ, varṇu, attu, am, oṇ, āṇ, akku, ikku, aṇ etc.

121. *Avarṇu*
Inni ṇikara māvi niṇṇu
Munṇark keṭuta lurittu māḷum.

I of iṇ is optionally dropped after the final ā of the base or standing word. Ex. ā + iṇ + ai = āṇai or āviṇai.

122. *Aḷavāku molimuta ṇilaiya vuyirmicai*
Naṅkāṇ raṅkā ṇākiya nilaittē.

N of iṇ is changed to r before words denoting measure. Ex. pattu + iṇ + uḷakku = patirruḷakku.

123. *Vaṅkāṇ meykeṭac cuttūmūta laimmu*
Naṅkā niṇṇa lākiya paṇṇē.

V of varṇu is dropped after the words beginning with the demonstrative root (a, i, u) and ending in ai. Ex. avai + varṇu + ai = avarṇai.

124. *Naṅkāṇ raṅkā ṇāṇka nuruṇṇiṇku.*

N of iṇ, oṇ, āṇ and aṇ is changed to r before ku, the fourth case suffix. viḷa + iṇ + ku = viḷaviṇku.

125. *Āṇi ṇakaramu matanō varṇē*
Nāṇmuṇ varūum vaṇmutar roḷiṇkē.

N of āṇ is similarly changed to r when it comes between a noun denoting a star and a verb beginning with a voiceless consonant. Ex. paraṇi + āṇ + koṇṭāṇ = paraṇiyārkoṇṭāṇ.

126. *Atti ṇakara makaramuṇai yillai.*

A of attu is dropped after words ending in a. Ex. makam + attu + kai = makattukkai.

Note.—The final m of makam is dropped according to the sūtra 332.

127. *Ikki ṇikara mikaramuṇai varṇē.*

I of ikku is dropped if the base or the standing word ends in i. Ex. āṇi + ikku + koṇṭāṇ = āṇikkukkoṇṭāṇ.

128. *Aiyiṇ munṇaru mavviya ṇilaiyum.*

I of ikku is dropped even if the base or the standing word ends in ai. Ex. cittirai + ikku — koṇṭāṇ = cittiraikkukkoṇṭāṇ.

129. *Eṭṭeyar munṇarum valleluttu varuvali*
Yakki nirutimeym micaiyoṭuṇ keṭumē
Kurriya lukara murrat tōṇṇātu.

Kku of akku is dropped when the latter is inserted between any noun and a word beginning with a voiceless consonant.
 Ex. Tamil + kūttu = tamilaakkūttu.

130. *Ammi nirutu kacatak kālait*
Taṇmey tirintu ṇāṇana vākum.

M of am is changed to ṇ, ñ and n when it is followed by k, c and t respectively. Ex. puli + am + kōṭu = puliyaṇkōṭu; similarly, puliyañcētiḷ, puliyantōl.

131. *Meṇmaiṇu miṭaimaiyum varūuṇ kālai*
Yiṇmai vēṇṭu meṇmaṇṇār pulavar.

Learned men say that m of am is dropped when it is followed by a nasal or a semivowel. Ex. puli + am + ṇeri = puliyaṇeri; similarly puliyanuṇi, puliyamuṭi, puliyayāl etc.

Note.—Iḷampūraṇar adds that the same is the case even when m is followed by a vowel. Ex. puliyavilai.

132. *Inṇeṇa varūum vēṇṇumai yurupir*
Kiṇṇeṇ cāriyai yiṇmai vēṇṭum.

The flexional increment in is dropped before the case suffix in. Ex. viḷaviṇ.

133. *Peyarun tolilum pirintoruṇ kicaippa*
Vēṇṇumai yurupu nilaiṇṇu valiyun
Tōṇṇam vēṇṭāt tokutik kaṇṇu
Moṭṭutar koḷukiya valakkōṭu civaṇic
Corcitar maruṇkiṇ valivanu viḷaṇkā
Tiṭainin riṇṇaḷ cāriyai yiyarkai
Yuṭaimaiṇu miṇmaiṇu moṭuvayi nōkkum.

When a noun is followed by a verb or a verbal noun, flexional increment is inserted, in sandhi, according to usage between the base of the noun and the case suffix or after the base if the case suffix is dropped, though when the two words (noun and verb or noun and verbal noun) are separately read, the flexional increment disappears. Between the base and the case suffix oṭu,

it (flexional increment) both appears and disappears. Ex. viḷaviṇai-k-kuṇṇaittāṇ, viḷaviṇai-k-kuṇṇaittavan; nilāttu-k-koṇṇāṇ, nilāttukkoṇṇavan; pūviṇṇoṭuvirinta-kūntal, pūvoṭuvirinta-kūntal.

134. *Attē varṇē yāyiru molimē*
Lōṇṇumey keṭuta rēṇṇē varṇē
Yavarṇumun varūum valleluttu mikumē.

The consonant that precedes the flexional increments attū and varṇu is dropped, while that which follows them is doubled. Ex. kalam + attū + kuṇai = kalattu-k-kuṇai; av + varṇu + kōṭu = avarṇu-k-kōṭu.

135. *Kāramuṇ karamuṇ kāṇoṭu civaṇi*
Nērat tōṇṇu meluttin cāriyai.

Kāram, karam and kāṇ are the flexional increments used when naming a letter. Ex. akāram, ikāram etc.

Note.—Iḷampūraṇar says that āṇam and ōṇam were used instead of ākāram, ōkāram.

136. *Avarṇu!*
Karamuṇ kāṇu neṭṭelut tilavē.

Of them karam and kāṇ are not used along with long vowels.

137. *Varaṇmurai mūṇṇuṇ kurṇelut tuṭaiya.*

All the above three are used along with short vowels.

138. *Aikāra aukāraṇ kāṇoṭuṇ tōṇṇum.*

But kāṇ also is used along with ai and au.

139. *Puḷḷi yirṇumun nuyirtaṇit tiyalātu*
Meyyoṭuṇ civaṇu mavviyal keṭuttē.

Vowel following a consonant cannot stand by itself, but mingles itself with the preceding consonant.

Note.—This sūtra evidently deals with symbols and not sounds. Ex. மாம் + அது = மாமது.

140. *Meyyuyir nūṇkir raṇṇuru vākum.*

The consonant takes its original form when it is separated from the vowel which follows it. Ex. மாமுண்டு = மாம் உண்டு.

Note.—This sūtra also deals with symbols.

141. *Ellā molikku muyirvaru valiyē*
Yuṭampāṭu meyyi nuruvukoḷal varaiyār.

It is not prohibited to write a suitable consonant between words of which the preceding one ends in a vowel and the succeeding one begins in a vowel. Ex. puli + aṅkē = puli(y) aṅkē.

Note.—Tolkāppiyānār has not clearly stated here what those consonants are. But they are generally the semi-vowels y and v, as is seen from the later sūtras.

142. *Eluttō raṇṇa poruṭeri puṇarcci*
Yicaiyir ririta nīlaiiya paṇṇē.

Words though similar in form take different kinds of sandhi according to the way in which they are pronounced.

143. *Avaitām*
Muṇṇaṭ poruḷa puṇarcci vāyi
Ninna venṇu meluttukkaṭa nīlavē.

Since the meaning of such words is determined from the context, they are not bound to a particular rule of sandhi.

(Puṇariyal ends.)

5. Tokaimarapu.

(Chapter on the traditional sūtras on sandhi taken collectively.)

144. *Kacalaṭa mutaliya molimēr rōṇṇu*
Melleḷut tiyarkai colliya muṇaiyān
Nāṇanama venṇu morrā kummē
Yaṇṇa maraṇiṇ molivayi nāna.

The nasal sound that can appear before k, c, t and p is respectively ṇ, ñ, ṇ and m. Ex. Vilaṅkōṭu, viḷaṅcetiḷ, viḷantōḷ, viḷampū.

145. *Nānana yavaveṇu mutalāku moliyu*
Muyirmuta lākiya moliyu muḷappaṭa
Vanri yaṇaittu mellā valiyu
Ninra conṇu nīyalpā kummē.

When the initial member of the succeeding word is ñ, n, m, y or any vowel, no change takes place in sandhi whatever be

the final member of the standing word. Ex. Viḷa nāṇratu, viḷa nīṇṭatu etc.

146. *Avarrul*
Melleḷut tiyarkai yuṇalinum varaiyār
Colliya toṭarmoli yiruti yāṇa.

None prevents the optional insertion of a nasal after the final member of a toṭarmoli and before the letters mentioned in the previous sūtra.

Note.—For the meaning of toṭarmoli, refer to sūtra 45.

147. *Nāṇaven puḷḷimū yāvu nāvum*
Vinaiyō raṇaiya veṇmaṇār pulavar.

Learned men say that if y is the initial member of a verb and if it stands after a word which ends in ṇ or ṇ, ñ is optionally substituted for it. Ex. Maṇ yāṭta or maṇ nāṭta.

148. *Molimuta lāku mellā veluttum*
Varuvali ninra vāyiru puḷḷiyum
Vērrumai yalvalit tiripīṭa nīlavē.

No change takes place if ṇ or ṇ is the final member of a word and it is followed by another which does not stand in case relation to it. Ex. Maṇ kaṭitu etc.

149. *Vērrumaik kaṇṇum valḷeḷut talvali*
Mērkū riyarkai yāvayi nāna.

Similar is the case even when the succeeding word stands in case-relation to the standing word if the former does not begin with a voiceless consonant. Ex. Maṇ nīṭci.

150. *Lāṇa veṇavarūm puḷḷi muṇṇart*
Tana veṇavarir raṇavā kummē.

If t and n are the initial member of the succeeding word and l and ṇ are the final member of the standing word, the former are respectively changed to ṭ and ṇ. Ex. kal + titu = kaḷṭṭitu; kal + naṇru = kaṇṇaṇru; poṇ + titu = poṇṭṭitu; poṇ + naṇru = poṇṇaṇru.

Note.—For the change of the final l and n of the preceding word, refer to the corresponding sūtras in *Puḷḷimayaṅkiyal*.

151. *Nāḷaven puḷḷimū taṇavenat tōṇṇum.*

The same t and n are changed to ṭ and ṇ if they are preceded by ṇ and ḷ. Ex. Maṇ + titu = maṇṭitu; Maṇ + naṇru = maṇṇaṇru; Muḷ + titu = muḷṭitu; Muḷ + naṇru = muṇṇaṇru.

152. *Uyirī rākiya munṇilaik kiḷaviyum*
Puḷli yiruti munṇilaik kiḷaviyu
Miyalṭā kunavu muḷalā kunavumen
Rāyī riyala valḷeluttu variṇē.

If the standing word is a verb of the second person ending in a vowel or a consonant and the initial member of the succeeding word is a voiceless consonant, there is either no change in sandhi or the latter voiceless consonant is optionally doubled. Ex. Eṇi korṛā; uṇ korṛā; naṭa korṛā, naṭa(k)korṛā; īr korṛā, īr(k)korṛā.

153. *Auveṇa varūu muyiriru collum*
Nānamava veṇṇum puḷli yirutiyaṇ
Kurriya lukarat tirutiya muḷappaṭa
Murṛat tōṇṛā munṇilai moḷikkē.

If the final member of the standing word mentioned in the previous sūtra is au, ñ, n, m, or u, the change mentioned there does not operate completely. Ex. kau + korṛā = Kau(vu)(k)-korṛā; uriñ + korṛā = uriñ(u)korṛā or uriñ(u)(k)korṛā etc.

Note.—For the insertion of ṭ refer to the corresponding sūtras in *Uyirmayaṅkiyal* and *Puḷlimayaṅkiyal*.

154. *Uyirī rākiya yuyartiṇaiṭ peyarum*
Puḷli yiruti yuyartiṇaiṭ peyaru
Mellā valiṇu miyalpeṇa moḷiṭa.

No change takes place in sandhi when the standing word is uyartiṇai whether the succeeding word is in case-relation to it or not. Ex. nampi kuṛiyaṇ, nampi māṇṭāṇ, nampi yāvaṇ, Nampi ātaintāṇ; Avaṇ kuṛiyaṇ, Avaṇ māṇṭāṇ, Avaṇ yāvaṇ, Avaṇ āṭaipu; Nampi kai etc.; Avaṇ kai, etc.

155. *Avarruḷ*
Ikara viṇuṭeyar tiripṭa nuṭaitṭē.

Of them some of the nouns ending in 'i' undergo change in sandhi. Ex. Eṭṭi + pū = Eṭṭippū.

Note.—Here Eṭṭi is not the name of a tree, but a local title.

156. *Aṣṛiṇai viravuppeya riyalṭumā ruḷavē.*

Such of those uyartiṇai nouns which are used as aṣṛiṇai also do not, sometimes, have the change. Ex. Cāttāṇ kuṛiyaṇ, etc.

Note.—Cāttāṇ is the name of a person here given to an animal.

157. *Puḷli yirutiya muyiriru kiḷaviyum*
Valḷeluttu mikuti colliya muṛaiyār
Rammi nākiya toḷiṇcon muṇvariṇ
Meymmai yākalu muḷalat tōṇṛalu
Mammurāi yiraṇṭu muriyavai yulavē
Vērrumai maruṅkiṇ pōṛṛal vēṇṭum.

If a noun (with its third case-suffix dropped) ends in a vowel or consonant and is followed by a verb which denotes its action and which begins with such a letter as admits its doubling (according to the rules mentioned in *Uyirmayaṅkiyal* and *Puḷlimayaṅkiyal*), there is no change or the doubling of the initial letter of the succeeding word is optional. Ex. Nāykōṭpaṭṭāṇ, pulikōṭpaṭṭāṇ; cūr(k)kōṭpaṭṭāṇ.

158. *Melleluttu mikuvali valippoṭu tōṇṛalum*
Valḷeluttu mikuvali melippoṭu tōṇṛalu
Miyarkai maruṅkiṇ mikarkai tōṇṛalu
Muyirmika varuvali yuyirkeṭa varutaluñ
Cāriyai yulvaliṭ cāriyai keṭutaluñ
Cāriyai yulvaliṭ taṇṇurupu nilaiyaluñ
Cāriyai yiyarkai yuralat tōṇṛalu
Muyartiṇai maruṅki noliyātu varutalu
Maṣṛiṇai viravuppeyark kavviya nilaiyalu
Meypiri tākiṭat tiyarkai yātalu
Manna pīravun taṇṇiyaṇ maruṅkiṇ
Meyperak kiḷantu poruḷvarain ticaikku
Maikāra vērrumait tiripeṇa moḷiṭa.

The different kinds of sandhi which take place between the standing word and the coming word when the former is of the second case with the case-suffix ai or without it are as follows:—

(1) Insertion of a voiceless consonant for the nasal or (2) *vice versa*; (3) insertion (of a letter or letters) when there should be no change; (4) absence of a vowel which ought to have been inserted; (5) absence of flexional increment where it ought to be; (6) presence of 'ai' itself along with the flexional increment; (7) optional insertion of letters instead of flexional increment; (8) invariable presence of 'ai' at the end of *uyartīnai* words and *viravuppeyar*; (9) absence of change when there ought to have been assimilation and substitution etc. Ex. (1) *viḷakkuraittān* for *viḷaṅkuraittān* (*viḷa* + *am* + *kuṛaittān*); (2) *maraṅkuraittān* for *marakkuraittān* (*maram* + *kuṛaittān*); (3) *tāy(k)kolai* for *tāykolai*; (4) *palākkuraittān* for *palāakkuraittān*; (5) *vaṇṭukonaṛntān* for *vaṇṭuṅkonaṛntān*; (6) *vaṇṭiṇaikkonaṛntān* for *vaṇṭuṅkonaṛntān*; (7) *puḷikuraittān* or *puḷikkuraittān* for *puḷiṇaṅkuraittān*; (8) *nampiyaikkonaṛntān*; *korraṇaikkonaṛntān*; (9) *ponkonaṛntavan* for *poṅkonaṛntavan*.

159. *Vērrumai yaḷvali iai yennu*
Mirruppeyark kiḷavi mūvakai nilaiya
Vavaiṭā
Miyalḷā kunavu valḷeluttu mikunavu
Muralā kunavu meṇmaṇār pulavar.

If the standing word ends in *i* or *ai* and if it does not stand in case-relation to the succeeding word, there are 3 possible cases of sandhi:—(1) absence of any change; (2) insertion of a voiceless consonant and; (3) optional insertion of the same. Ex. (1) *Parutti kuṛitu*, *kārai kuṛitu*; (2) *Māci(t)tiṅkaḷ*, *cittirai(t)tiṅkaḷ*; (3) *kiḷi kuṛitu*, *kiḷi(k)kuṛitu*; *tiṇai kuṛitu*, *tiṇai(k)kuṛitu*.

160. *Cuṭṭumuta lākiya vikara viṛutiṇu*
Mekaramutal viṇāvi nikara viṛutiṇu
Cuṭṭuccinai nītiya vaiye viṛutiṇu
Yāveṇ viṇāvi naiye viṛutiṇu
Valḷeluttu mikunavu muralā kunavu
Colliyaṇ maruṅki nūḷaveṇa molīḷa.

When the standing word begins with a demonstrative root or the interrogative root 'e' and ends in *i*, or when it begins with the lengthened form of the demonstrative root or *yā*, the initial

member of interrogative pronouns, and ends in *ai*, a voiceless consonant is inserted between it and the succeeding word either primarily or optionally. Ex. *Atōli(k)koṇṭān*, *etōli(k)koṇṭān*; *īṇtai(k)koṇṭān*, *yāṇtai(k)koṇṭān*; *Avvaḷikoṇṭān*, *avvaḷi(k)koṇṭān*; *evvaḷi koṇṭān*, *evvaḷi(k)koṇṭān*.

161. *Neṭiyataṇ munṇa rorrumey keṭutalu*
Kuṛiyataṇ munṇart taṇṇuru viratṭalu
Mariyat tōṇriya neṛiyiṇa leṇḷa.

It is said that, in usage, the consonant that stands as the final member of the standing word or base of a word is dropped or doubled according as it respectively follows a long or short vowel. Ex. *tān* + *nallaṇ* = *tānallaṇ*; *poṇ* + *akal* = *poṇṇakal*.

162. *Āra nuruṇiṇu nāṅka nuruṇiṇu*
Kūriya kurroṇ riraṭṭa lillai
Yīrāku pulḷi yakaramoṭu nilaiyu
Neṭumutal kuṛuku molimun nāṇa.

If the base of words which shorten their long vowel in oblique cases are followed by the fourth, or sixth, case-suffix, their final consonants are not doubled, but 'a' is inserted after them. Ex. *tam* + *ku* = *tam(a)kku*; *tam* + *atu* = *tam(a)atu* = *tamatu*. (The *a* of *atu* is dropped by sūtra 116).

Note.—The words which shorten their long vowel in oblique cases are *tān*, *yān*, *tām*, *nām*, *yām* and *nī*; *nī* becomes *niṇ*.

163. *Numme viṛutiṇu mannilai tiriyātu.*

The same is the case with *num*. Ex. *numakku*, *numatu*.

164. *Ukaramoṭu puṇarum pulḷi viṛuti*
Yakaramu muiyirum varuvali yiyarḷai.

The words which are capable of having 'u' inserted after their final consonant and the succeeding word, do not have it if the succeeding word begins with a vowel or *y*. Ex. *Uriṇ yāṇā*, *uriṇātā*.

Note.—For the words which are capable of taking *u* after their final consonant, refer to sūtras 297, 299 etc.

165. *Uyirum pulḷiṇu miṛuti yāki*
Yalavu niraṇi meṇṇuṇ cuṭṭi

Yulaṇṇaṭ paṭṭa vellāc collun
Tattaiṇ kiḷavi tammakaṭ paṭṭa
Muttai varūuṇ kālan tōṇṇi
Notta teṇṭa vēyeṇ cāriyai.

It is said that ē is the proper cāriyai or flexional increment after the words that denote measure, weight or number if they are followed by a similar word denoting lesser measure, weight or number. Ex. uḷakku + ālākku = uḷakkēyālākku; toṭi + kaḷcu = toṭiyēkaḷcu; kāni + muntiri = kāniyēmuntiri.

166. *Araiyeṇa varūum pālvarai kiḷavikkup*
Puraiva taṇṇār cāriyai yiyarkai.

The above ē is not inserted if the succeeding word is arai. Ex. Uḷakkarai, toṭiyarai and oṇṇarai.

167. *Kurāiyen kiḷavi muṇṇvaru kālai*
Niraiyat tōṇṇum vēṇṇumai yiyarkai.

If the word kurai follows a word denoting measure, weight or number, the sandhi that takes place there, is the same as that when the two words stand in case relation to each other. Ex. urikkurai, kalakkurai etc.

168. *Kurriya lukarak kiṇṇē cāriyai.*

If kurai follows a word denoting measure, weight or number whose final letter is kurriyalukaram, the flexional increment in is inserted between them. Ex. Uḷakkinkurai, kaḷciṇkurai, oṇṇinkurai.

169. *Attiṭai varūuṇ kalame ṇaḷavē.*

Attu is inserted if kurai follows kalam. Ex. kalattukkurai.

170. *Paṇaiye ṇaḷavuṇ kāve niraiyu*
Niraiyuṇ kālai yinṇoṭu civaṇum.

On careful consideration it is seen that the cāriyai in is inserted if kurai follows the word 'paṇai' denoting measure and kā denoting weight. Ex. paṇaiyiṇ kurai, kāviṇ kurai; sometimes paṇaikkurai and kakkurai.

171. *Aḷaviṇku niraiyirku moḷimuta lāki*
Yulaṇṇaṭ paṭṭa voṇṇaṭiṇ reḷuttē
Yavaitān

Kacalaṭa veṇṇā namava veṇṇā
Vakara vukaramō ṭavaiyēṇa moḷiṭa.

There are only nine letters that stand at the beginning of words denoting measure and weight and they are, k, c, t, p, n, m, v, a and u. Ex. kalam, cāṭi, tūtai, pāṇai, nāli, maṇṭai, vaṭṭil, akal, uḷakku; kaḷāṇcu, cīrakam, toṭi, palam, nirai, mā, varai, antai.

Note.—The word beginning with u and denoting weight was not extant even at the time of Ilampūraṇar. In his time there were words like immi, ōrāṭai denoting measurement, and not beginning with the above-mentioned letters.

172. *Īriyaṇ maruṇki nivaivyar riyaḷpeṇak*
Kūriya kiḷaviṭ pālā rellā
Meyttalaṭ paṭṭa vaḷakkoṭu civaṇi
Yottavai yuriya puṇarmoli nilaiyē.

All those changes in sandhi other than those that have been mentioned here must be determined from usage.

173. *Palarari coṇṇuṇ yāva reṇṇum*
Peyariṭai vakaraṇ keṭutalu mēṇai
Yonṇari coṇṇuṇ yāteṇ viṇāviṭai
Yonṇiya vakaram varutalu miraṇṭu
Maruviṇ pāṭṭiyir ririyumaṇ payiṇṇē.

In usage the 'va' of yāva when it follows a plural noun is dropped and 'va' is inserted between yā and tu of the interrogative pronoun yātu when it follows neuter singular. Ex. Avar + yāva = Avar yār; Atu + yātu = Atu yāvatu.

(Tokaimarapu ends.)

6. Urupiyal.

(Chapter on the sandhi between the base and the case-suffixes.)

174. *Aā uū ēau veṇṇu*
Maṇṇā lāra nīlaimoli muṇṇar
Vēṇṇumai yurupir kiṇṇē cāriyai.

The inflexional increment 'in' is inserted between the noun base ending in a, ā, u, ū, ē and au and the case-suffixes. Ex.

viḷa + ai = viḷa(v)inaḷ, viḷaviṇoṭu, viḷaviṇku, viḷaviṇatu, viḷaviṇkaṇ;
palā + ai = palā(v)inaḷ, palāviṇoṭu etc.; kaṭu + ai = kaṭu(v)inaḷ,
kaṭuviṇoṭu etc.; kaḷū + ai = kaḷū(v)inaḷ, kaḷū(v)inoṭu etc.; cē +
ai = cē(v)inaḷ, cē(v)inoṭu etc.; vau + ai = vau(v)inaḷ, vauviṇoṭu
etc.

175. *Pallavai mutaliya vakara viṇuṇeyar*
Varroṭu civaṇa lecca minṇē.

The words which denote *many* and which end in 'a' may also take the cāriyai varṇu. Ex. palla + ai = pallavarṇai, palla-varroṭu; cila + ai = cilavarṇai, cilavarroṭu etc.

176. *Yāveṇ viṇāvu māyiya ririyātu.*

Yā also is of the same nature (*i. e.*) it takes varṇu after it before the case-suffix. Ex. yāvarṇai.

177. *Cuṭṭumuta lukara manṇoṭu civaṇi*
Yoṭṭiya meyyolūt tukaraṇ keṭumē.

The words which begin with a demonstrative root and end in u take 'aṇ' before the case-suffix and drop their final u. Ex. atu + ai = at + aṇ + ai = ataṇai, ataṇoṭu etc.; itaṇai itaṇoṭu etc.; utaṇai, utaṇoṭu etc.

178. *Cuṭṭumuta lākiya vaiye nirutti*
Varroṭu civaṇi nīrralu murittē.

The words which begin with a demonstrative root and end in 'ai' may also take varṇu before the case-suffix. Ex. Avai + ai = avai + varṇu + ai = avaiyarṇai, avaiyarroṭu etc.; ivaiyarṇai, ivaiyarroṭu etc.; uvaiyarṇai, uvaiyarroṭu etc.

Note.—v of varṇu is dropped by sūtra 123.

179. *Yāveṇ viṇāvi naiye nirutiyu*
Māyiya ririyā teṇmaṇār pulava
Rāvayin vakara maiyoṭuṇ keṭumē.

Learned men say that the interrogative yāvai is of the same nature (*i. e.*) it takes varṇu after it before case-suffix. Then 'vai' of yāvai is dropped.

180. *Niye noruṇeyar neṭumutal kuruku*
Māvayi nakara morṇā kummē.

ī of nī is shortened before case-suffix, when n̄ is inserted between them. Ex. ninṇai, ninṇoṭu, ninṇakku etc.

181. *Ōkāra viṇutik konṇē cāriyai.*

On̄ is the cāriyai that is inserted between the base ending in ō and the case-suffix. Ex. kō on̄ai.

182. *Aā venṇu maraṇṇeyark kiḷavik*
Kattoṭuṇ civaṇu mēla nūrupē.

Attu also is inserted between the base of words ending in ā or ā̄ and denoting trees and the seventh case-suffix. Ex. viḷa + kaṇ = viḷavattukkaṇ.

183. *Ōnaren pulḷik kiṇṇē cāriyai.*

In̄ is the cāriyai that is inserted after the base ending in ñ and n. Ex. Uriṇai, Uriṇoṭu; poruṇai, poruṇoṭu.

184. *Cuṭṭumutal vakara maiyu meyyuṇ*
Keṭṭa viṇuti yiyarṇiri pinṇē.

There is no difference in nature between the words beginning with the demonstrative roots and ending in v (*i. e.*) av, iv and uv and the word (yāvai) which drops its vai (when it takes the cāriyai varṇu). (*i. e.*) Av, iv and uv take the cāriyai varṇu when their final v is dropped. Ex. av + ai = av + varṇu + ai = avarṇai, avarroṭu etc.; ivarṇai, ivarroṭu etc.; uvarṇai, uvarroṭu etc.

185. *Ēṇai vakara minṇoṭu civaṇum.*

Word that ends in v other than those mentioned in the previous sūtra takes the cāriyai in̄. Ex. Tev + ai = tev + in̄ + ai = tevin̄ai.

186. *Mas̄kāṇ pulḷimu nallē cāriyai.*

The base that ends in m takes attu before case-suffix. Ex. maram + ai = maram + attu + ai = marattai.

187. *In̄iṭai varū moliyumā ruḷavē.*

Some bases ending in m take in̄ instead of attu before case-suffixes. Ex. Urum + ai = urumiṇai, urumiṇoṭu etc.; tirumiṇai, tirumiṇoṭu etc.

188. *Numme nīruti yiyarkai yākum.*

Num takes the case-suffix directly without the insertion of any flexional increment. Ex. Nummai, nummoṭu etc.

189. *Tānā menṇu makara viṇṇiyum*

Yāme nīrutiya matanō raṇṇa

Ā ey yākum yāme nīruti

Yāvayin yakaramey keṭutal vēṇṭu

Mēnai yiraṇṭu neṭumutal kuṇukum.

Of the bases ending in m, tām and nām have their vowels shortened before case-suffix and yām is changed to em before the same. Ex. tām + ai = tammai, tammoṭu, nammai, nammoṭu etc.; yām + ai = emmai, emmoṭu etc.

190. *Ellā menṇu mīruti munṇar*

Varṇen cāriyai murrat tōṇṇu

Mummai nilaiyu mīruti yāṇa.

The base ellām takes varṇu before case-suffix and um is added after the case-suffix. Ex. ellām + ai = ellām + varṇu + ai + um = ellāvarṇaiyum, ellāvarṇoṭum, ellāvarṇinum etc.

191. *Uyartiṇai yāyi nammiṇṭai varumē.*

Nam is inserted instead of varṇu in the previous case if ellām refers to uyartiṇai. Ex. Ellānammaiym, ellānamminum etc.

192. *Ellāru menṇum paṭārkkai yīrutiya*

Mellīru menṇu munṇilai yīrutiya

Morṇu mukaramuṇ keṭumēṇa molīpa

Nīrṇal vēṇṭum rakaraṇ pulli

Yummai nilaiyu mīruti yāṇa

Tammiṇṭai varūum paṭārkkai mēṇa

Nummiṇṭai varūum munṇilai molikkē.

‘Ellārum’ which denotes the third person and ‘ellīrum’ which denotes the second person have tam (followed by the case-suffix) and num (followed by the case-suffix) inserted between ellār and um, and ellīr and um respectively. Ex. ellār-tammai-y-um, ellīrnummai-y-um.

193. *Tānyā nēṇṇu māyī rīrutiya*

Mēṇmuṇ peyaroṭum vērupā ṭilavē.

Tāṇ and yāṇ undergo the same change as the above three words tām, nām and yām (before case-suffixes). (i.e.) tāṇ is changed to taṇ in oblique cases and yāṇ to eṇ. Ex. taṇṇai etc.; eṇṇai etc.

194. *Alaṇē pulāṇē yāyiru molikku*

Mattu minṇu mūralat tōṇṇa

Lotta teṇṇa vūṇaru mōrē.

Learned men say that the cāriyai attu and in are optionally added after the words alaṇ and pulāṇ in oblique cases. Ex. alaṇṇai, alaṇṇai; pulāṇṇai, pulāṇṇai etc.

195. *Anṇen cāriyai yēla nīruti*

Munnart tōṇṇu miyarkait teṇṇa.

The cāriyai aṇ is added after the number ēl. Ex. ēlaṇai, ēlaṇoṭu etc.

196. *Kurriya lukarat tīruti munṇar*

Murrāt tōṇṇu minṇen cāriyai.

The flexional increment ‘in’ is inserted after the base ending in ū.

197. *Neṭṭelut timpa rorrumikat tōṇṇu*

Mappāṇ molika laṭvali yāṇa.

If the consonant that precedes ū is preceded by a long vowel, it is doubled wherever possible (only ṭ and ṛ are doubled).

198. *Avaitām*

Iyarkaiya vākuṇ ceyarkaiya veṇṇa.

It is said that the flexional increment ‘in’ is not added in the above case. Ex. yāṭu + ai = yāṭṭai.

Note.—Since the sūtra 196 says that the flexional increment ‘in’ is added and the sūtra 197 says that the consonant preceding the final ū is doubled, there arises a doubt whether the flexional increment is added or not, in cases where the consonant preceding ū is doubled. This sūtra 198 clears that doubt.

Since the word ‘ceyarkaiya’ is unnecessarily found in the sūtra, the commentators think that the flexional increment is sometimes added even when the consonant is doubled. But it

(If the demonstrative letter 'a') is followed even by a vowel, the same is the case. [*i.e.* v is inserted after it.] Ex. a + ātai = a-v-vātai; a + ilai = a-v-vilai etc.

209. *Nīṭa varutal ceyyuḷu ḷurittē.*

(The demonstrative letter 'a') may be lengthened to ā in poetry. Ex. āyiru tiṇaiyi nicaikkumaṇa collē. (Tol. col. 1.)

210. *Cāva veṇṇuṇ ceyave neccat*
Tiṇuti vakaraṇ keṭutalu murittē.

The verbal participle 'cāva' optionally loses its final 'va' (when it happens to be the standing word). Ex. cāva + kutti-nāṇ = cāva-k-kuttiṇāṇ or cā-k-kuttiṇāṇ.

211. *Anṇa veṇṇu muvamak kiḷaviyu*
Maṇmai cuṭṭiya viḷinilaik kiḷaviyuṇ
Ceymmaṇa veṇṇuṇ toḷiḷiru collu
Mēval kaṇṇiya viyaṅkōḷ kiḷaviyuṇ
Ceyta veṇṇuṇ peyareṇcu kiḷaviyuṇ
Ceyyiya veṇṇuṇ vinaiyeṇcu kiḷaviyu
Mamma veṇṇu muraipporuḷ kiḷaviyumu
Palavar riṇutiḷ peyarkkoṭai yulappata
Vanri yaṇaittu miyalpeṇa molipa.

It is said that no change takes place in sandhi if any of the following words that end in 'a' happen to be the standing words:—(1) 'anṇa', the particle of comparison (2) vocatives addressed to persons near at hand (3) finite verbs of the type 'ceymmaṇa' (4) verbs of the imperative mood (5) noun participles of the type 'ceyta' (6) verbal participles of the type 'ceyyiya' (7) amma, the particle used in addressing a person and (8) palla, pala etc. that are always plural pronouns. Ex. (1) poṇ + anṇa + kutirai = poṇanṇa kutirai (2) ūra (vocative of ūraṇ) + koḷ = ūra koḷ (3) uṇmaṇa + kutirai = uṇmaṇa kutirai (4) celka + kutirai = celka kutirai (5) uṇṭa + kutirai = uṇṭa kutirai (6) uṇṇiya + koṇṭāṇ = uṇṇiya koṇṭāṇ (7) amma + korṛā = amma korṛā (8) pala + kutirai = pala kutirai.

Note.—Iḷampūraṇar interprets *palavarriṇuti-p-peyar* as the pronoun pala which ends in 'a' and denotes plural number; while Naccinārkkīṇiyar interprets the same word as the nouns,

palla, pala, cilla, cila, uḷla etc. which end in 'a' and denote plural number. Naccinārkkīṇiyar's interpretation is better in the light of the sūtras 214 to 216.

212. *Vāliya veṇṇuṇ ceyaveṇ kiḷavi*
Yiṇuti yakaraṇ keṭutalu murittē.

'Ya' of the optative vāliya is sometimes dropped when it is the standing word. Ex. vāliya + korṛā = vālikorṛā.

213. *Uraipporuḷ kiḷavi nūṭamum varaiyār.*

None prevents the lengthening of the *uraipporuḷkiḷavi* (*i.e.*) the word 'amma' mentioned in sūtra 211. Ex. ammā korṛā.

214. *Palavar riṇuti nūṭumoli yulavē*
Ceyyuḷ kaṇṇiya toṭarmoli yāna.

The final 'a' of palla, pala etc. is sometimes lengthened in compound words in poetry.

Note.—Iḷampūraṇar says (1) that, since the sūtra contains the word uḷa (plural number) instead of uṇṭu (singular number), the word cila also must be added to pala (2) that, since the expression *toṭarmoli* is found in the sūtra, pala must be followed by cila and (3) that, since the expression *ceyyuḷ kaṇṇiya toṭarmoli yāna* is found in the sūtra instead of *ceyyuḷāna*, a followed by ñ will follow ā of palā and a followed by m will follow cila. Ex. 'Palā añcilā amenmaṇār pulavar' for pala cila veṇmaṇār pulavar.

Note.—Naccinārkkīṇiyar agrees with him in points (2) and (3).

215. *Toṭara liṇuti tammuṇ rāmvaiṇ*
Lakaram rakaravōṇ rākalu murittē.

'La' of the standing word may sometimes be changed to r, if those of the above-mentioned words that are not *toṭarmoli* (*i.e.*, pala and cila) are followed by the same words. Ex. pala + pala = parpala; cila + cila = ciṇcila.

Note.—For the definition of *toṭarmoli*, refer to sūtra 45.

216. *Vallēḷut tiyarkai yuḷaḷat tōṇṇum.*

The insertion of c, or p after the words pala and cila if they are followed by the same words is only optional. Ex. pala + pala = palapala or pala-p-pala; cila + cila = cilacila or cila-c-cila.

Note.—1. Sūtra 204, enjoins the insertion of c or p and this sūtra makes it optional.

Note.—2. The sūtras 204 to 216 deal with the changes in *non-case-relation sandhi* when the standing word ends in 'a'.

217. *Vērrumaik kaṇṇu mataṇō varrē.*

The same change takes place in *case-relation sandhi* (i.e.) if the standing word is a noun ending in 'a' and if it is followed by k, c, t or p, k, c, t or p is respectively inserted in case-relation sandhi in the same way as in *non-case-relation sandhi* mentioned in sūtra 204.

218. *Marappēyark kiḷavi melleḷuttu mikumē.*

If the standing word that ends in 'a' denotes a tree, a nasal (i.e.) ṇ, ñ, n or m is inserted if it is followed by k, c, t or p respectively. Ex. viḷa + kōṭu = viḷa-ṇ-kōṭu; viḷa-ñ-cetiḷ; viḷa-n-tōḷ; viḷa-m-pū.

219. *Makappēyark kiḷavik kiṇṇē cāriyai.*

If 'maka' is the standing word, it takes the increment 'iṇ' after it. Ex. maka-v-iṇ-kai etc.

220. *Allavaṇ variṇṇum varainilai yinrē.*

It is not objectionable if the increment 'attu' is added after 'maka' instead of iṇ. Ex. maka + attu + kai = makattu-k-kai.

Note.—The a of attu is dropped by the sūtra 126 and k is inserted after it by the sūtra 134.

221. *Palavar riruti yuruṇṇiya ṇilaiyum.*

The words palla, pala etc. take (the increment 'varru' if they are followed by k, c, t or p) in the same way as when they are followed by case-suffixes. Ex. pala-varru-c-cevi.

Note.—The sūtras 211 to 221 deal with the changes in *case-relation sandhi* when the standing word ends in 'a'.

222. *Ākāra viruti yakara viyarrē.*

The changes (in *non-case-relation sandhi*) when the standing word is a noun and ends in ā are the same as those when it ends in 'a' (if it is followed by k, c, t or p). Ex. tāṛā + kaṭitu = tāṛā-k-kaṭitu etc.

223. *Ceyyā venṇum viṇaiyeṇṇu kiḷaviyu*
Mavviya ririyā tenmaṇār pulavar.

Learned men say that the same is the case if the standing word is the verbal participle of the type ceyyā, (i.e.) k, c, t or p is respectively inserted if it is followed by k, c, t or p. Ex. uṇṇā-k-koṇṭān.

224. *Ummai yeṇṇiya viruṇṇeyarḷ tokaimolī*
Meymmai yāka vakara mikumē.

In *ummai-t-tokai* or *dvandva* compounds made up of two words of which the former member ends in ā, a is inserted after it. Ex. irā + pakal = irā-a-p-pakal.

225. *Āvu māṇum viḷipṇeyark kiḷaviyum*
Yāveṇ viṇāṇum palavar rirutiṇ
Mēval kuṇṇitta vuraiyacai miyāvum
Taṇṇolī luraikkum viṇāviṇ kiḷaviyō
Taṇṇi yaṇaittu miyalṇeṇa molipa.

It is said that there is no change in sandhi if the standing words are (1) the noun ā or mā (2) nouns in the vocative case (3) the interrogative pronoun yā (4) the neuter plural finite verbs ending in ā (5) a verb in the imperative mood with the particle miyā suffixed to it and (6) interrogative verbs denoting the action of the speaker. Ex. (1) ā kuṇṇitu; mā kuṇṇitu; (2) ūṛā koḷ; (3) yā kuṇṇiya (4) uṇṇā kutirai (5) kēṇmiyā korṇā (6) uṇkā korṇā.

Note.—1. Iḷampūraṇar interprets *palavar riruti* as the finite verbs (ending in ā) denoting neuter plural; while Naccinārkkiniyar interprets the same as noun participles denoting negation. Iḷampūraṇar's interpretation seems to be correct since one has to stop a little after pronouncing the finite verb and hence no change in sandhi is possible.

Note.—2. uṇkā korṇā means 'will I eat, Oh, korṇā?'.

Note.—3. The sūtras 223 to 225 deal with the changes in *non-case-relation sandhi* when the standing word ends in ā.

226. *Vērrumaik kaṇṇu mataṇō varrē.*

The changes in case-relation sandhi (when the standing word is a noun and ends in ā) are the same as those when it

ends in 'a' (if it is followed by k, c, t or p) (i.e.) k, c, t or p is inserted. Ex. *tārā + kāl = tārā-k-kāl* etc.

227. *Kuṛiyataṇ munṇaru mōreluttu molikkū*
Mariyāt tōṇṇu makarak kiḷavi.

'A' is inserted after the standing word if it happens to be either a word ending in ā with a short vowel previous to it or a single-lettered word ā. Ex. *palā + kōṭu = palā-a-k-kōṭu*.

Note.—Examples for the second case are not generally found in current literature.

228. *Irāven kiḷavik kakara millai.*

But 'a' is not inserted if the standing word is 'irā'. Ex. *irā + kūttu = irā-k-kūttu*.

229. *Nilāven kiḷavi yattoṭu civaṇum.*

If 'nilā' is the standing word, it takes the increment 'attu' after it. Ex. *nilā + koṇṭāṇ = nilāttu-k-koṇṭāṇ*.

230. *Yāmarak kiḷaviyum piṭāvun talāvu*
Māmuṭ peyaru melleluttu mikumē.

If the three nouns yā denoting tree, piṭā and talā are standing words, the nasal ũ, ũ, n or m is inserted (after the inserted element a according to the sūtra 227). Ex. *yā + tōl = yā-a-n-tōl*; *piṭā-a-n-tōl*; *talā-a-n-tōl* etc.

231. *Valleluttu mikiṇu māṇa millai.*

There is no harm even if a voiceless consonant (k, c, t or p) is inserted (instead of a nasal). Ex. *yā-a-t-tōl*; *piṭā-a-t-tōl*; *talā-a-t-tōl* etc.

232. *Māmarak kiḷaviyu māvu māvu*
Māmuṭ peyaru mavarrō raṇṇa
Vakaram vallelūt tavaiyava ṇilaiyā
Nakara morru māvu māvu.

If the nouns mā denoting tree, ā and mā are standing words the same is the change in sandhi as is mentioned in the sūtra 230 (i.e.) a nasal is inserted. Besides in the case of ā and mā, ũ is inserted in the place of 'a followed by a nasal'. Ex. *mā + tōl = mā-a-n-tōl*, *mān-tōl*; *ā + talai = ā-n-talai*, *ā-ṇ-talai* etc.

233. *Ānor rakaramoṭu nilaiyiṭa nūtaittē.*

If the standing word is ā, it sometimes takes after it ũ followed by a. Ex. 'Āṇaneytelittunāṇanīvi' for 'Āṇeytelittunāṇanīvi.'

234. *Āmmuṇ varūn mikāra pakaraṇ*
Tāṇmikai tōṇṇik kuṇukalu murittē.

If the standing word ā is followed by the word 'pī', p is inserted after ā instead of ũ and ī of pī is shortened to 'i'. Ex. *ā-p-pi*.

235. *Kuṛiyata nīrutic ciṇaikeṭa vukara*
Mariya varutal ceyyulu ḷurittē.

In poetry, the final ā of the standing word which has a short vowel previous to it is sometimes shortened to a and u is inserted after it. Ex. *puṇavuppurat taṇṇa puṇkāyu kāy*. Here *puṇa-v-u* is used for *puṇā*.

Note.—Sūtras 226 to 235 deal with the changes in case-relation sandhi when the standing word ends in ā.

236. *Ikara viṇuṭiṭ peyarnilai munṇar*
Vērrumai yāyīn valleluttu mikumē.

If the standing word is a noun and ends in 'i', a voiceless consonant (i.e. k, c, t or p) is inserted after it in case-relation sandhi (if the initial of the coming word is k, c, t or p). Ex. *kiḷi + kāl = kiḷi-k-kāl*, etc.

237. *Iniyaṇi yennuṇ kālaiyu miṭaṇum*
Viṇaiyeṇcu kiḷaviyūṇ cuṭṭu maṇṇa.

The same is the case (i.e. k, c, t or p is inserted) after the words 'iṇi' and 'aṇi' respectively denoting time and place, verbal participles ending in 'i' and the demonstrative root 'i'. Ex. *iṇi + koṇṭāṇ = iṇi-k-koṇṭāṇ*; *aṇi-k-koṇṭāṇ*; *tēṭi-c-cenṇāṇ*; *i-t-tēvaṇ* etc.

238. *Inri yennuṇ viṇaiyeṇ ciṇuṭi*
Niṇṇa vikara mukara māta
Ronriyaṇ maruṇkiṇ ceyyulu ḷurittē.

The final 'i' of *inri* is changed to 'u' in old poetry.
Ex. *uppinrupurkai yuṅkamākoṅkaiyōṇē*.

239. *Cuṭṭi niyarkai murkilaṅ tarṛē*.

The nature (of sandhi) after the demonstrative root 'i' is the same as that mentioned after 'a'. (i.e. a nasal is inserted if the coming word commences with a nasal and 'v' is inserted if it commences with 'y' or 'v'.) Ex. *i-ñ-ñāṇ; i-m-maṇi; i-n-nūl; i-v-yāl; i-v-vaṭai*.

240. *Patakkumun varinē tūnik kiḷavi*
Mutaṅkilaṅ teṭutta vērrumai viyarṛē.

If the word 'tūṇi' is followed by the word 'patakku', the change in sandhi is the same as that in case-relation sandhi (i.e. the voiceless p is inserted between them). Ex. *tūṇi-p-patakku*.

241. *Urivaru kālai nālik kiḷavi*
Yiruti yikara meyyoṭuṅ keṭumē
Ṭakara morru māvayi nāṇa.

If the word 'nāli' is followed by the word 'uri', 'li' is dropped and 'ṭ' takes its place. Ex. *nāli+uri = nā-ṭ-uri*.

242. *Paṇiyēṇa varūuṅ kāla vērrumaik*
Kattu minṇuṅ cāriyai yākuṁ.

The word 'paṇi' denoting season takes after it the increments 'attu' and 'iṇ' in case-relation sandhi. Ex. *paṇi+koṇṭāṇ = paṇi-y-attu-k-koṇṭāṇ* or *paṇi-y-iṇ-koṇṭāṇ*.

243. *Valiyēṇa varūuṁ pūtak kiḷaviyū*
Mavviya ṇilaiyal cervi teṇṇa.

It is said that the word 'vaḷi' denoting one of the five elements is of the same nature (i.e.) it takes the increments 'attu' or 'iṇ' after it in case-relation sandhi. Ex. *vaḷi+pōyiṇāṇ = vaḷi-y-attu-p-pōyiṇāṇ* or *vaḷi-y-iṇ-pōyiṇāṇ*.

244. *Uṭimarak kiḷavi melleḷuttu mikumē*.

If the word 'uṭi' denoting a kind of tree (is followed by a voiceless consonant), the corresponding nasal is inserted after it. Ex. *uṭi+kōṭṭi = uṭi-ñ-kōṭṭi* etc.

245. *Puḷimarak kiḷavik kamṁē cāriyai*.

The word 'puḷi' denoting tamarind tree takes after it the increment 'am' (if it is followed by a voiceless consonant i.e., k, c, t or p). Ex. *puḷi+cetiḷ = puḷi-y-añ-cetiḷ* etc.

246. *Ēnaiṭ puḷipṇeyar melleḷuttu mikumē*.

A nasal is inserted after the word *puḷi* denoting anything other than the tamarind tree. Ex. *puḷi+kūḷ = puḷi-ñ-kūḷ* etc.

247. *Valleḷuttu mikiṇu māṇa millai*
Yalvali yaṇital vaḷakkat tāṇa.

There is no harm if a voiceless consonant is inserted (instead of a nasal in the previous case) if it is so in usage. Ex. *puḷi-k-kūḷ* etc.

248. *Nāṇmur rōṇrun toliṇilaik kiḷavik*
Kāṇṭai varuta laiya minṇē.

Any noun (ending in 'i' and) denoting a star takes the increment 'āṇ' after it, if it is followed by a verb. Ex. *paraṇi+koṇṭāṇ = paraṇi-y-ār-koṇṭāṇ* etc.

249. *Tiṅkaṇ muṇvari ṇikkē cāriyai*.

Any noun (ending in 'i' and) denoting a month takes the increment 'ikku' after it (if it is followed by a verb). Ex. *āṭi+koṇṭāṇ = āṭi+ikku+koṇṭāṇ = āṭi-kku-k-koṇṭāṇ* etc.

250. *Ikāra viṇuti yākāra viyarṛē*.

The change in sandhi when the standing word ends in *i* is the same as that when it ends in *ā* (in non-case-relation sandhi). Ex. *tī+kaṭitu = tī-k-kaṭitu, tī-c-ciritu* etc.

251. *Niyeṇ peyaru miṭakkarṇ peyaru*
Miyeṇa marīya vi amvarai kiḷaviyū
Māvayin valleḷut tiyarkai yākuṁ.

There is no change in sandhi when the standing word is *nī*, *pī* or *mī* denoting place and it is followed by k, c, t or p. Ex. *nī kuṇiyai* etc.; *pī tiṭu* etc.; *mīkaṇ* etc.

252. *Iṭamvarai kiḷavimun valleḷuttu mikūṇ*
Muṭaṇilai moliyū muḷaveṇa moliṇa.

It is said that there are words before which a voiceless consonant is inserted when the standing word is *mī*. Ex. *mī-p-pal* etc.

Note.—Sūtras 250 to 252 deal with *non-case-relation sandhi*.

253. *Vērrumaik kaṇṇu mataṇō rarrē.*

The same is the case in *case-relation sandhi* (*i.e.*) a voiceless consonant *k*, *c*, *t* or *p* is inserted after a standing word ending in *ī* and before the coming word commencing with a voiceless consonant. Ex. *ī + kāl = ī-k-kāl*; *ī-c-ciraku* etc.

254. *Nīye noruṇṇe ruruṇṇe nūlaiya*
Māvayin valleḷut tiyarkai yākum.

The single lettered word *nī* (when it stands as the standing word and when it is followed by *k*, *c*, *t* or *p* is changed to *niṇ*) as before case-suffixes. In that case no voiceless consonant is inserted after it. Ex. *nī + Kai = niṇkai*.

Note.—Sūtras 253 & 254 deal with *case-relation sandhi*.

255. *Ukara viruti yakara viyarrē.*

The change in *non-case relation sandhi* when the standing word ends in *u* (and when it is followed by *k*, *c*, *t* or *p*) is the same as when it ends in *a*. Ex. *kaṭu + kuṇṇu = kaṭu-k-kuṇṇu* etc.

256. *Cuṭṭin munṇaru mattoḷiṇ yākum.*

The same is the case after the demonstrative root *u*. Ex. *u-k-korṇaṇ* etc.

257. *Ēnavai varinē mēṇilai yiyala.*

If the demonstrative root *u* is followed by those other than *k*, *c*, *t* or *p* (*i.e.*, by *ñ*, *n*, *m*, *y* or *v*), the change in sandhi is the same as after the demonstrative root 'a' mentioned before. Ex. *u-ñ ṇāṇ*, *u-n-nūḷ*, *u-m-maṇi*; *u-v-yāl*; *u-v-vaṭai*.

258. *Cuṭṭumuta liṇṇu yiyalṇa kumṇē.*

There is no change in sandhi if the standing word is one commencing with a demonstrative root and ending in *u* (*i. e.*) *atu*, *itu* & *utu*. Ex. *atu kuṇṇu* etc.

259. *Anṇuvaru kālai yāvā kutalu*

Maivaru kālai meyvavaraintu keṭutaluṇ
Ceyyūṇ maruṇki nūritteṇa molīṇa.

It is said that in poetry the final *u* of *atu*, *itu* or *utu* is changed to *ā* if it is followed by the word *anṇu* and it is dropped before the suffix 'ai'. Ex. *atu + anṇu + amma = atāanṇamma* etc.; *atu + ai + marṇu + amma = ataimarṇamma* etc.

Note.—Sūtras 255 to 259 deal with *non-case-relation-sandhi*.

260. *Vērrumaik kaṇṇu mataṇō rarrē.*

The same is the case in *case-relation-sandhi* (*i.e.*) the change in *case-relation sandhi* when the standing word ends in *u* and is followed *k*, *c*, *t* or *p*, is the same as that when the standing word ends in *a*. Ex. *kaṭu + kaṭumai = kaṭu-k-kaṭumai* etc.

261. *Eruvūṇ ceruvu mammoṭu civaṇiṭ*

Tiripita nūtaiya teriyūṇ kālai

Yammin makaraṇ ceruvayir keṭumē

Tammorru mikūum valleḷut tiyarkai.

When the standing words are *eru* and *ceru* and they are followed by *k*, *c*, *t* or *p*, the increment 'am' is added after the former and 'a' followed by the same consonant (*i.e.*, *k*, *c*, *t* or *p*) after the latter. Ex. *eru + kuḷi = eru + am + kuḷi = eru-v-aṇ-kuḷi*; *eruvaṇcēru* etc.; *ceru + kaḷam = ceru + ak + kaḷam = ceru-v-ak-kaḷam*; *ceru + cēṇai = ceru + ac + cēṇai = ceru-v-ac-cēṇai* etc.

262. *Lakara vukara nūṭiṇa nūṭaitṭē*

Yukaram varuta lāvayī ṇāṇa.

If the standing word ends in *lu*, *u* may be lengthened to *ū* and another *u* is inserted after it. Ex. *palū-u-p-pallaṇṇa paruvu-kirppāvaṭi*.

263. *Oṭumarak kiḷavi yutimara viyarrē.*

The change in sandhi when the standing word is *oṭu* is the same when it is the word *uti* denoting a tree. Ex. *oṭu + oṭu-ṇ-kōṭu* etc.

Note.—Cf. sūtra 244.

264. *Cuṭṭumuta liṇṇu yurupiya n*

Morriṭai mikāa valleḷut ti

If the standing word commences with *n* and is followed by *k*, *c*, *t* or *p*

an) as it does before a case-suffix and the succeeding consonant is not doubled. Ex. *atu + kōṭu = ataṅkōṭu* etc.

Note.—Sūtras 260 to 264 deal with *case-relation sandhi*.

265. *Ūkāra viṛuti yākāra viyaṛṛē.*

The change (in *non-case-relation sandhi*) when the standing word is a noun and ends in ū is the same as that when it ends in ā (when it is followed by k, c, t or p). Ex. *koṇmū + kaṭitu = koṇmū-k-kaṭitu* etc.

Note.—Cf. sūtra 222.

266. *Viṇaiyeṇcu kiḷavikku munṇilai moḷikku*
Niṇaiyuṇ kālai yaṛvakai varaiyār.

None prevents the same change in sandhi when the standing word is a verbal participle ending in ū or finite verbs of the second person ending in ū (and when they are followed by k, c, t or p). Ex. *uṇṇū + koṇṭaṇ = uṇṇū-k-koṇṭaṇ* etc.; *kaitū + korṛā = kaitū-k-korṛā* etc.

Note.—Sūtras 265 & 266 deal with *non-case-relation sandhi*.

267. *Vēṛṛumaik kaṇṇu mataṇō vaṛṛē.*

The same is the case in *case-relation sandhi* (i.e.) the change is the same when the standing word ends in ū as that when it ends in ā. Ex. *koṇmū + kuḷām = koṇmū-k-kuḷām* etc.

Note.—Cf. sūtra 226

268. *Kuṛṛeḷut timṇaru mōṛeḷuttu moḷikku*
Niṛṛal vēṇṭu mukarak kiḷavi.

When the standing word is one-lettered word ending in ū or when it has a short vowel previous to its final ū, u is also inserted. Ex. *tū + kurai = tū-u-k-kurai*; *uṭū + kurai = uṭū-u-k-kurai* etc.

269. *Pūve noruṇṇeyā rāyiyal piṇṛē*
Yāvayin valḷeḷuttu mikutalu murittē.

The same change does not take place when the standing word is pū; a voiceless consonant may also be inserted after it. Ex. *pū + koṭi = pū-k-koṭi*.

Note.—Iḷampūraṇar says that the expression 'āyiyalpiṇṛē' suggests that the change in sandhi must be different

from it and hence a nasal is inserted after ū as pūn-koṭi. But there is no mention of nasal in the previous sūtras. Perhaps he says so in analogy with oṭu-ñ-kōṭu, uti-ñ-kōṭu etc., mentioned in sūtras 244 & 263.

270. *Ūve noruṇṇeyā rāvoṭu civaṇum.*

The one-lettered word ū (takes ṇ after it in *case-relation sandhi*) in the same way as the word ā (when it is the standing word). Ex. *ū + kurai = ūṇkurai*.

Note.—Cf. sūtra 232.

271. *Akkeṇ cāriyai peṛutalu murittē*
Takkavaḷi yaṛital vaḷakkat lāṇa.

Learn that, in usage ū takes the increment akkū after ṇ. Ex. *ū + kurai = ūṇakkurai*.

272. *Āṭūu makaṭūu rāyiru peyarkku*
Miṇṇitai variṇu māṇa millai.

There is no harm if the increment iṇ is inserted after the standing words āṭūu and makaṭūu. Ex. *āṭūu + kai = āṭūu-v-iṇ-kai*; *makaṭūu-v-iṇ-kai*

Note.—Sūtras 267 to 272 deal with *case-relation sandhi*.

273. *Ekara vokaram peyarkkī rākū*
Munṇilai moliya veṇmaṇār ḷulavar
Tēṛramuṇ ciṛaṇṇu malvaḷi yāṇa.

E and o never stand as final members of nouns; they stand so only in the verbs of second person except when they are used as particles to denote certainty and superiority respectively. Ex. ē e, ō o; ē e koṇṭaṇ, ō o koṇṭaṇ.

274. *Tēṛra vekaramuṇ ciṛaṇṇu norvu*
Mēṛkū riyaṛkai valḷeḷuttu mikū.

A voiceless consonant (k, c, t or p) is not inserted after the particles e denoting certainty and o denoting superiority. Ex. *yāṇēe koṇṭēṇ*; *yāṇōo koṭiyaṇ*.

275. *Ēkāra viṛuti yūkāra viyaṛṛē.*

The change in *non-case-relation sandhi* when the standing word (is a noun), ends in ē (and is followed by a voiceless con-

sonant) is the same as that when it ends in ū. Ex. *cē + kaṭitū = cē-k-kaṭitū* etc.

276. *Māruko leccamum viṇāvu meṇṇuñ*
Kūriya vallelut tiyarkai yākum.

There is no change in sandhi if k, c, t or p follows the particle ē when the latter denotes negation, question or number. Ex. *yānē koṇṭē* etc.; *niyē koṇṭāy?* *nilanē, nirē, tiyē* etc.

277. *Vērrumaik kaṇṇu mataṇō rārre.*

The same is the case in case-relation sandhi (i.e.) the change is the same when the standing word ends in ē as that when it ends in ū. Ex. *ē + kaṭumai = ē-k-kaṭumai* etc.

278. *Ēye nīrutik kekaram varumē.*

Ē will be followed by e. Ex. *ēe-k-koṭṭil* etc.

279. *Cēven maraṇṇeya roṭumara viyarrē.*

The sandhi when the standing word is cē denoting a tree is the same as that when it is oṭu denoting a tree. Ex. *cē + kōṭū = cē-ñ-kōṭū*.

Note.—Cf. sūtras 244 & 263.

280. *Perra māyiṇ murra viṇvēṇṭum.*

If the standing word cē denotes *perram* (and is followed by k, c, t or p), it takes the increment 'ṇ' after it. Ex. *cē + kōṭū = cē-v-iṇ-kōṭū* etc.

281. *Aikāra vīrutip peyarṇilai muṇṇar*
Vērrumai yāyiṇ valleluttu mikumē.

If the standing word ending in 'ai' is a noun (and is followed by k, c, t or p), k, c, t or p is respectively inserted after it. Ex. *yānai + cevi = yānai-c-cevi* etc.

282. *Cuṭṭumuta liṇuti yurupiya nīlaiyum.*

If the standing word ends in ai and commences with a demonstrative root, the sandhi is the same as that when it is followed by a case-suffix (i.e.) it takes the increment *varru* after it. Ex. *avai + kōṭū = avai-y-arru-k-kōṭū*.

Note.—Cf. sūtras 123 & 178.

283. *Vicaimarak kiṭaviyu ṇemaiyu namaiyu*
Mūmuṇ peyaruṇ cēmara viyala.

If the standing words are vicai, ṇemai and namai, all denoting trees, the sandhi is the same as that when it is cē denoting a tree. Ex. *vicai-ñ-kōṭū, ṇemai-ñ-cetiḷ, namai-n-tōl* etc.

Note.—Cf. sūtras 244, 263 & 279.

284. *Paṇaiyu maraiyu māviraiḱ kiṭaviyu*
Niṇaiyuṇ kālai yammoṭu civaṇu
Maiye nīruti yaraivaraintu keṭumē
Meyyava ṇoliya veṇmaṇār ṇulavar.

Learned men say that, if the standing word is paṇai, arai or āvirai, it takes in sandhi the increment 'am' and in the case of paṇai and āvirai, their final ai is also dropped. Ex. *paṇai + kāy = paṇaṇkay*; *āvirai kōṭū*; *araiyaṇkōṭū*.

285. *Paṇaiyiṇ muṇṇa raṭṭuvuru kālai*
Nilaiyiṇ rāku maiye nuyirē
Yākāram varuta lāvayi nāṇa.

If paṇai and aṭṭu are respectively the standing word and the coming word, ā is substituted for ai. Ex. *paṇai + aṭṭu = paṇā-aṭṭū*.

286. *Koṭimūṇ varinē yaiyava nīrṇak*
Kaṭinilai yinre valleluttu mikuti.

If the standing word paṇai is followed by the word koṭi, ai is not dropped and none prevents the insertion of the voiceless consonant (k) between them.

287. *Tiṇkaḷu nāḷu muntukilān taṇṇa.*

If the standing word ending in ai is the name of a month or a star, the sandhi is the same as that mentioned before (i.e.) in sūtras 248 & 249. Ex. *cittirai + koṇṭāṇ = cittiraikkuk-koṇṭāṇ*; *Paraṇi + koṇṭāṇ = paraṇi-y-ār-koṇṭāṇ*.

288. *Malaiyeṇ kiṭavi valiyiya nīlaiyum.*

The standing word *malai* behaves in sandhi in the same way as the word *vaḷi*. Ex. *malai + koṇṭāṇ = malai-y-aṭṭu-k-koṇṭāṇ* *malai-y-iṇ-koṇṭāṇ*.

Note.—Cf. sūtra 243.

289. *Ceyyūṇ maruṅkiṇ vēṭkai yeṇṇu*
Maiye nīṇṇuti yavāmuṇ varinē
Meyyoṭuṇ keṭuta leṇmaṇār pulavar
Ṭakāra ṇakāra mūtal vēṇṭum.

Learned men say that, in poetry, if the standing word is *vēṭkai* and the coming word is *avā*, ai with the preceding (k) is dropped and ṭ is changed to ṇ. Ex. *vēṭkai + avā + naliya = vēṇavānaliya*.

Note.—All the sūtras from 281 to 289 deal with *case-relation sandhi*.

290. *Ōkāra vīṇṇuti yēkāra viyarrē.*

The change in (*non-case-relation*) *sandhi* when the standing word ends in ō is the same as that when it ends in ē. Ex. *ō-k-kaṭitū*.

Note.—Cf. sūtras 222, 265 & 275.

291. *Māruko leccamum viṇṇavu maiyamun*
Kūriya valleḷut tiyarkai yākum.

There is no change in *sandhi* if the standing word ends in ō denoting negation, question or doubt. Ex. *yāṇō koṇṭēṇ* etc.

292. *Ōḷintata ṇilaiyu mōḷintavar riyarrē.*

The same is the case when ō is *oliyicai* (*i.e.*) suggests something that is left out. Ex. *Koḷalō koṇṭāṇ*.

Note.—Cf. sūtra 291.

293. *Vērrumaik kaṇṇu mataṇō rarrē*
Yokaram varuta lāvayi nāṇa.

The same is the case in *case-relation sandhi* when the standing word ends in ō as when it ends in ē (*i.e.*) a voiceless consonant is inserted and o follows ō. Ex. *ōo-k-kaṭumai*.

294. *Illoṭu kiḷappi nīyarkai yākum.*

If the word ending in ō (*kō*) is followed by the word *il*, there is no change in *sandhi*, (*i.e.*) o is not inserted. Ex. *kō + il = kō-v-il*.

295. *Uruṇiya ṇilaiyu mōliyumā ruḷavē*
Yāvayin valleḷut tiyarkai yākum.

There are standing words ending in ō which, when they are followed by other words behave in the same way as when they are followed by case-suffixes (*i. e.*, they take the increment on after them). In such cases the following voiceless consonant is not doubled. Ex. *kō + kai = kō-oṇ-kai*.

Note.—Cf. sūtra 181.

296. *Aukāra vīṇṇṭiṇ peyarnilai muṇṇa*
Ralvali yāṇum vērrumaik kaṇṇum
Valleḷuttu mikutal varainilai yinṇē
Yavviru vīṇṇu mukaram varutal
Cervi teṇṇa ciṇṇantici nōrē.

None prevents the insertion of k, c, t or p between the standing word ending in au and the coming word commencing with k, c, t or p both in *non-case-relation sandhi* and in *case-relation sandhi*. Great men opine that it is preferable to insert u immediately after au. Ex. *kau + kaṭitū = kau-v-u-k-kaṭitū* etc.

Uyirmayaṇkiyal ends.

8. Pullimayaṇkiyal.

(Chapter on *sandhi* when the standing word ends in a consonant.)

297. *Ṇakārai yorriya tolirpeyar muṇṇa*
Rallatu kiḷappinum vērrumaik kaṇṇum
Valleḷut tiyayī nāvveluttu mikumē
Yukaram varuta lāvayi nāṇa.

If the standing word is a verbal noun ending in ṇ and the coming word commences with a voiceless consonant, u followed by the respective voiceless consonant is inserted between them in *case-relation sandhi*. Ex. *uriṇ + kaṭitū = uriṇ-u-k-kaṭitū*; *uriṇ + ciṇṇitū = uriṇ uc-ciṇṇitū* etc.

298. *Ṇanamava viyayinu mukara ṇilaiyum.*

U alone is inserted when the coming word commences with ṇ, n, m or v. Ex. *uriṇ + valitū = uriṇ-u-valitū* etc.

299. *Nakara vīṇṇitiyu mataṇō rarrē.*

The same is the case when the standing word ends in n (as when it ends in ñ). Ex. porun + kaṭitū = porun-u-k-kaṭitū ; porun + valitū = porun-u-valitū etc.

Note.—Cf. sūtras 297 and 298.

300. *Iṭṭṛumaik kukkeṭa vakara nilaiyum.*

In case-relation sandhi a is inserted instead of u. Ex. porun + kaṭumai = porun-a-k-kaṭumai etc.

301. *Verine vīṛuti mūlutuñ keṭuvāli*
Varumiṭa nuṭaittē mellelut tiyarkai.

If *verin* is the standing word and is followed by a word commencing with k, c, t or p, the corresponding nasal is inserted between them in such cases where n is dropped. Ex. verin + kurai = veri-ñ-kurai.

302. *Āvayin vallelutlu mikutalu murittē.*

The corresponding voiceless consonant also is inserted in the above cases. Ex. veri-k-kurai.

303. *Ṇakāra vīṛuti vallelut tiyaiyin*
Takāra māḱum vēṛṛumaiṭ poruṭkē.

If the standing word ends in ñ and the coming word commences with a voiceless consonant (k, c, t or p), ñ is changed to ṭ in case-relation sandhi. Ex. mañ + kuṭam = maṭ-kuṭam.

304. *Ānum peṇṇu ma. riṇai yiyarkai.*

The words āñ and peñ behave in the same way in sandhi as a. riṇai words (i.e.) there is no change. Ex. āñ + kai = āṇkai; peñkai.

Note.—Cf. sūtras 148 and 156.

305. *Āṇmarak kiṭavi yaraimara viyarṛē.*

The word āñ denoting a tree is of the same nature as the word arai denoting a tree. Ex. āñ + kōṭū = āñ + am + kōṭū = āñ-añ-kōṭū.

Note.—Cf. sūtra 284.

306. *Vinṇeṇa varūñ kāyaṭ peyarvayi*
Nuṇmaiṇu murittē yatten cāriyai
Ceyyūñ maruñkiṛ roḷilvaru kālai.

If the word viñ that denotes space is the standing word and if it is followed by a verb, the increment *attū* is also inserted in poetry. Ex. viñ-ñ-attu-k-koṭkum vaṇṇattamarar.

307. *Tolirpeya rellāñ tolirpeya riyaḷa.*

All verbal nouns (ending in ñ) are of the same nature (as those ending in ñ) (i. e.) if they are followed by words commencing with a voiceless consonant, u followed by the same voiceless consonant is inserted and if they are followed by words commencing with ñ, n, m or v, u alone is inserted. Ex. mañ + kaṭitū = mañ-ñ-u-k-kaṭitū; mañ + valitū = mañ-ñ-u-valitū.

308. *Kiḷaippeya rellāñ koḷattiri pīlavē.*

If words ending in ñ and denoting groups are standing words, there is, in general, no change in sandhi.

309. *Vēṛṛumai yalvāli yenṇe nuṇavuppeyar*

Vēṛṛumai yiyarkai nilaiyalu murittē.

The standing word eñ denoting food is sometimes of the same nature in non-case-relation sandhi as in case-relation sandhi, (i.e.) ñ is sometimes changed to ṭ if the coming word commences with a voiceless consonant. Ex. eñ + kaṭitū = eṭ kaṭitū or eṇ kaṭitū.

310. *Muraṇeñ roḷirpeyar mutaliya nilaiyum.*

The change in sandhi when the verbal noun *murañ* is the standing word is the same as is mentioned before (i. e.) in sūtras 148 and 303. Ex. murañ + kaṭitū = murañ kaṭitū; murañ + kaṭumai = muraṭ-kaṭumai.

Note 1.—The verbal noun *murañ* does not behave in the same way as other verbal nouns both in case-relation sandhi and in non-case-relation sandhi.

Note 2.—Cf. sūtra 307.

311. *Makāra vīṛuti vēṛṛumai yāyir*

Ruvarak keṭṭu vallelutlu mikumē.

If the standing word ends in m and if the coming word commences with a voiceless consonant, m is dropped and the same voiceless consonant is substituted for it. Ex. maram + tōl = mara-t-tōl etc.

312. *Akara ākāram varūn kālai*
Yīrumicai yakara nīṭalu murittē.

If the coming words commence with a or ā, the 'a' preceding the final 'm' of the standing words is optionally lengthened (in *case-relation sandhi*). Ex. maram + aṭi = marā aṭi ; kuḷam + āmpal = kuḷā ampal etc.

Note:—ā of āmpal is shortened to a.

313. *Melleḷut turalu moliyumā ruḷavē*
Celvali yaṛital valakkat tāṇa.

There are words ending in m after which corresponding nasal also is inserted instead of voiceless consonant in *case-relation sandhi* when they are followed by words beginning with a voiceless consonant. Such words must be found out from usage. Ex. kuḷam + karai = kuḷa-n-karai or kuḷa-k-karai etc.

314. *Illā maraṇṇeyar vicaimara viyaṛṛē.*

The word *illam* denoting a tree is of the same nature as *vicai* denoting a tree. Ex. illam + tōl = illa-n-tōl etc.

Note.—Cf. sūtra 244, 263, 279 and 283.

315. *Alvali yellā melleḷut tākum.*

M is changed to the nasal corresponding to the succeeding voiceless consonant in *non-case-relation sandhi*. Ex. maram + ciṛitū = maraṇciṛitū etc.

316. *Akameṇ kiḷavikkuk kainuṇ variṇē*
Mutaṇilai yoliya muṇṇavai keṭutalum
Varainilai yinṛē yāciri yarkka
Melleḷuttu mikuta lāvayi nāṇa.

If *akam* is the standing word and *kai* the coming word, *ka* of *akam* is optionally dropped in the opinion of revered elders, when *n* is inserted before *kai*. Ex. akam + kai = aṇkai or akaṇkai.

317. *Ilameṇ kiḷavikkuk paṭuvaru kālai*
Nilaiyalu murittē ceyyū lāṇa.

If *ilam* is followed by *paṭu*, *m* is also retained in poetry. Ex. ilam-paṭu-pulavarēṇṇa-kai-niraiya.

318. *Alloṭu civaṇṇu māyirat tiṇṇu*
Yotta veṇṇu muṇṇavaru kālai.

If the word *āyiram* is followed by a suitable word denoting number, the increment *attū* is inserted between them (after *m* is dropped). Ex. āyiram + oṇṛū = āyira + attū + oṇṛū = āyirattoṇṛū; āyirattoṇṇpatū etc.

319. *Aṭaiyoṭu tōṇṇiṇu malaṇṇō rarrē.*

The same is the case even if the word *āyiram* is preceded by a qualifying number. Ex. paṭiṇāyirat-toṇṇū etc.

320. *Aḷavu niraikum vēṛṛumai yiyala.*

If *āyiram* is followed by a word denoting measure or weight, the change in *sandhi* as the same is in *case-relation sandhi*. Ex. āyiram + kalam = āyira-k-kalam etc.

Note.—Cf. sūtra 311.

321. *Paṭarkkaiṇṇ peyaru muṇṇilaiṇṇ peyaruṇ*
Toṭakkaṇ kuṇṇukum peyaruṇṇaiṇṇ kiḷaviyūm
Vēṛṛumai yāyi nuraṇṇiya nīlaiyū
Melleḷuttu mikuta lāvayi nāṇa.

If the third personal pronoun (*ellārum*), the second personal pronoun (*ellīrum*), and the pronouns that are shortened (*tām*, *nām* and *yām*) are standing words, they undergo the same change in *case-relation sandhi* as when they are followed by case-suffixes, when *m* is dropped and a nasal corresponding to the following consonant is inserted. Ex. ellārum + kai = ellār-tam + kai + um = ellār-taṇ-kai-y-um ; ellīr-nuṇ-kai-y-um ; taṇ-kai, naṇ-kai, eṇ-kai.

Note.—Cf. sūtras 189 and 192.

322. *Allatu kiḷappi nīyarkai yākum.*

There is no change in *non-case-relation sandhi* (when the above-mentioned words are standing words). Ex. ellārum + ciṛiyar = ellāruṇ-ciṛiyar.

323. **Allatu kiḷappiṇṇu vēṛṛumaik kaṇṇu*
Mellā meṇṇuṇṇeyar nuraṇṇiya nīlaiyūm
Vēṛṛumai yalvalic cāriyai nīlaiyātn.

If *ellām* is the standing word, the change in both *non-case-relation sandhi* and *case-relation sandhi* is the same as when it is followed by case suffixes, except that the increment is not

inserted in the case of *non-case-relation sandhi*. Ex. ellām + kōṭū = ellā-varru-k-kōṭum etc. ; ellām + kuṛiya = ellā-k-kuṛiya-v-um etc.

Note.—Cf. sūtra 190.

324. *Melleluttu mikiṇṇ māṇa millai.*

There is no harm if a nasal is inserted instead of a voiceless consonant (in the above case). Ex. ellām + kuṛiya = ellāṇ-kuṛiya-v-um.

325. *Uyartinaṭai yāyi nuruṇṇiya ṇilaiyum.*

If ellām is uyartinaṭai, the sandhi is the same as when it is followed by a case-suffix. Ex. ellām + kai = ellā-nam-kai-y-um = ellā-naṇ-kai-y-um.

Note.—Cf. sūtra 191.

326. *Numme noruṇṇeyar melleluttu mikumē.*

If num is the standing word, a nasal is inserted (instead of a voiceless consonant after the dropping of m in *case-relation sandhi*). Ex. num + kai = nuṇ-kai.

Note.—Cf. sūtra 311.

327. *Allataṇ maruṇṇiṭ colluṇ kālai
Yukkaṭa niṇṇa meyvayī ṇivara
Iyitai ṇilai yirukeṭa rakara
Nirraṭ vēṇṭum puḷḷiyoṭu puṇarutē
Yappāṇ molivayī ṇiyarkai yākum.*

In *non-case-relation sandhi*, u of num is replaced by ī, i is inserted after ī and, the final m is replaced by r, but no change takes place between the standing word and the coming word. Ex. ṇiyir kuṛiyir.

Note.—Though Tolkāppiyāṇar himself has mentioned the word ṇiyir as the second person plural in peyariyal (Tol. Col. 188 & 190.), yet it is clear that he opines that it is the transformed form of num from the expression nummiṇ ṇiripeyar in the sūtra Nummiṇ ṇiripeyar viṇāviṇ peyareṇ—rammurai yiraṇṭu mavarriyal piyalum (Tol. Col. 143).

328. *Tolirpeya rellān tolirpeya riyaḷa.*

All verbal nouns (ending in m) are of the same nature as those (ending in ṇ). Ex. cem + kaṭitū = cem-m-u-k-kaṭitū etc.

Note.—Cf. sūtra 297.

329. *Imuṇṇ kammu murumeṇ kiḷaviyū
Māmuṇṇ peyaru mavarṇō raṇṇa.*

The three nouns im, kam and urum are of the same nature as the verbal nouns. Ex. im-uk-k-kaṭitū, kam-m-u-k-kaṭitū, urum-u-k-kaṭitū.

330. *Vērrumai yāyi ṇēṇai yiraṇṭum
Tōṇṇam vēṇṭu makkeṇ cāriyai.*

The first two take the increment akkū in *case-relation sandhi*. Ex. im + kuṭam = imakkuṭam; kammaccāṭi etc.

331. *Vakāra micaiyu makāraṇ kuṇukum.*

M followed by v is shortened (to quarter of a mātrā). Ex. nilam valitū.

332. *Nāṭpeyark kiḷavi mēṇṇiḷan taṇṇa
Vattu māṇmicai varaiṇṇalai yinṇē
Yorru meykeṭuta leṇṇmaṇṇar puḷavar.*

Learned men say that words ending in m and denoting star take the increment āṇ as mentioned before (in sūtra 248), drop their final m and take the increment attū before āṇ, when they are standing words. Ex. makam + koṇṭāṇ = maka + attū + āṇ + koṇṭāṇ = makattār koṇṭāṇ.

Note.—Cf. sūtra 126 & 248.

333. *Nakāra viṇṇuti vellelūt tiyayin
Rakāra mākuṇ vērrumaṭ poruṭkē.*

In *case-relation sandhi* the final ṇ of standing words is changed to r if the coming words commence with a voiceless consonant. Ex. poṇ + kuṭam = por-kuṭam etc.

334. *Maṇṇuṇ cinnu māṇu mūṇum
Piṇṇu munṇum viṇaiyeṇṇu kiḷaviyū
Maṇṇa viyala veṇṇmaṇṇar puḷavar.*

Learned men say that the same is the case in sandhi when the words *maṇ*, *ciṇ*, *āṇ*, *iṇ*, *piṇ*, *muṇ* and verbal participles are standing words. Ex. *atumaṇ koṇ kaṇrērē* etc.

335. *Cuṭṭumutal vayiṇu mekaramutal vayiṇu Maṭṭapaṇu nilaiyu miyarkaiya veṇṭa.*

It is said that the same is the case in sandhi when the word *vayiṇ* preceded by a demonstrative root or *e* is the standing word. Ex. *avvayir-koṇṭāṇ*, *evvayirkoṇṭāṇ* etc.

336. *Kuyiṇeṇ kiḷavi yiyarkai yākuṁ.*

There is no change in sandhi if *kuyiṇ* is the standing word. Ex. *kuyiṇ kuḷām* etc.

337. *Ekiṇmāra māyi nāṇmāra viyarrē.*

Ekiṇ denoting a tree is of the same nature as *āṇ* denoting a tree. Ex. *ekiṇ + kōḷū = ekiṇ-aṇ-kōṭū*.

Note.—Cf. sūtras 284 & 305.

338. *Ēnai yekiṇē yakaram varumē Valleḷut yiyarkai mikutal vēṇṭum.*

Ekiṇ denoting other than a tree takes 'a' after it and a voiceless consonant is inserted after 'a'. Ex. *ekiṇ-a-k-kāl* etc.

339. *Kiḷaiṭṭeppaya rellāṇ kiḷaiṭṭeppaya riyala.*

Words ending in *ṇ* and denoting groups are of the same nature as those (ending in *ṇ*) and denoting groups. Ex. *eyiṇ kuṭi* etc.

Note.—Cf. sūtra 308.

340. *Miṇeṇ kiḷavi valleḷut turalvē.*

If *miṇ* is the standing word, *ṇ* is optionally changed to *r*. Ex. *miṇ-kaṇ*, *mīr-kaṇ* etc.

341. *Tēṇeṇ kiḷavi valleḷut tiyaiyiṇ Mēnilai yottalum valleḷuttu mikutalu Māmuṇai yiraṇṭu murimaiyu muṭaittē Vaḷḷeḷuttu mikuvali yiruti yillai.*

If *tēṇ* is followed by a word commencing with a voiceless consonant, *ṇ* is optionally changed to *r* as before (in the case

of *miṇ*) or *ṇ* is dropped and the following voiceless consonant is doubled. Ex. *tēṇ-kuṭam*, *tēr-kuṭam*, *tē-k-kuṭam* etc.

342. *Melleḷuttu mikiṇu māna millai.*

There is no harm if a nasal is inserted (instead of a voiceless consonant). Ex. *tē-ṇ-kuṭam* etc.

343. *Melleḷut tiyaiyi nīrutiyo turalum.*

If *tēṇ* is followed by a word commencing with a nasal, *ṇ* is optionally dropped. Ex. *tēṇ + ṇeri = tēṇ ṇeri* or *tē ṇeri*.

344. *Irāar rōṇṇa miyarkai yākuṁ.*

If *irāl* follows *tēṇ*, there is no change in sandhi. Ex. *tēṇ + irāl = tēṇ irāl*.

345. *Oṇṇumiku takaramoṭu nīrṇalu murittē.*

It is possible (for the same *irāl*) to be preceded by *tt*, (in which case the final *ṇ* of *tēṇ* is dropped). Ex. *tē-tt-irāl*.

346. *Minṇum piṇṇum paṇṇuṇ kaṇṇu Mannār colluṇ tolirpeya riyala.*

The four words *miṇ*, *piṇ*, *paṇ* and *kaṇ* are of the same nature as verbal nouns. Ex. *paṇṇu-k-kaṭitū* etc.

Note.—Cf. sūtras 297 & 298.

347. *Ṽēṇṇumai yāyi nēṇai yekiṇoṭu Tōṇṇa mokkuṇ kaṇṇeṇ kiḷavi.*

In case-relation sandhi the word *kaṇ* resembles *ekiṇ* not denoting tree. Ex. *kaṇ-ṇ-a-k-kuṭam* etc.

Note.—Cf. sūtra 338.

348. *Iyarpeyar muṇṇart tantai muṇaiyarin Mutarkaṇ meykēṭa vakara nilaiyu Meyyolit taṇkeṭu marviyar peyarē.*

If proper names ending in *ṇ* are followed by the word *tantai* denoting father, the *aṇ* of the standing word and the initial consonant of the coming word are dropped. Ex. *Cāṭṭaṇ + tantai = Cāṭṭantai*; *Korṇṇantai* etc.

349. *Āṭaṇṇuṇ pūṭaṇṇuṇ kūriya viyalpoṭu Peyaror ṛakaran tuvarak keṭumē.*

If ātaṇ and pūtaṇ are standing words and the coming word is tantai denoting father, the change in sandhi is the same as before with the addition that the final consonant and the initial vowel of the standing word and the coming word respectively are also dropped; (*i. e.*) taṇ of ātaṇ and pūtaṇ and ta of tantai are dropped. Ex. ātaṇ + tantai = āntai; pūntai.

350. *Cirappoṭu varuvali yiyarkai yākum.*

If such words are preceded by adjectives there is no change (*i. e.*) no dropping of letters. Ex. peruñcāttaṇ rāntai, peruñkorraṇ rāntai etc.

351. *Appayar meyyoḷit taṇkeṭu valiṇu*
Nirralu murittē yammen cāriyāi
Makkaṇ muraitokūu maruṅki nāṇa.

Aṇ is dropped in such words (cāttaṇ, korraṇ etc.) and the increment am takes its place when the word denoting son is understood between the standing word and the coming word. Ex. cāttaṇ + makaṇ + korraṇ = cāttaṇ-korraṇ.

352. *Tāṇum pēṇuṇ kōṇu menṇu*
Māmurai yiyarpeyar tiripīṭa nilavē.

There is no dropping off if the words tāṇ, pēṇ and kōṇ are either followed by the word tantai or have the word denoting son understood after them. Ex. tāṇ-rāntai etc.; pēṇ-korraṇ etc.

353. *Tāṇyā neṇumpeya ruruṇiṇai nilaiyum.*

If tāṇ and yāṇ are standing words, the change in sandhi is the same as when they are followed by case-suffixes. Ex. tāṇ + kai = taṇkai; eṇ-kai etc.

Note.—Cf. sūtras 189 & 193:

354. *Vēṇṇumai yalvalik kurukalun tiritalum*
Tōṇṇa millai yenmaṇār pulavar.

Learned men say that there is no change in *non-case-relation sandhi*. Ex. tāṇ kuṇiyan etc.

355. *Alaṇe nūrutikeṭa valḷeluttu mikumē.*

If alaṇ is the standing word, the final ṇ is dropped and the initial voiceless consonant of the coming word is doubled. Ex. alaṇ + kuṭam = ala-k-kuṭam etc.

356. *Munṇen kiḷavi munṇart tōṇru*
Millen kiḷavimicai rakara morra
Rolliyan maruṅkiṇ mārūiya maraṇē.

It is an old usage that ṛ is inserted between muṇ and il in sandhi. Ex. muṇ + il = muṇṛil.

357. *Ponṇen kiḷavi yīṇuke!a muraiyīṇ*
Munṇart tōṇṇum lakāra makāraṇ
Ceyyūn maruṅkiṇ roṭariya lāṇa.

The final ṇ of poṇ is dropped and lam is inserted after it in poetry whenever it is so needed. Ex. Polam-paṭa-p-polinta-koycuvārpuravi.

358. *Yakara viṇuti vēṇṇumaip poruḷvayīṇ*
Valḷelut tiyayī ṇavveluttu mikumē.

If a word ending in y is followed by a word commencing with a voiceless consonant, this consonant is doubled in *case-relation sandhi*. Ex. nāy + kāl = nāy-k-kāl etc.

359. *Tāyen kiḷavi yiyarkai yākum.*

There is no change in sandhi if the standing word is tāy. Ex. tāy kai etc.

360. *Makaṇṇiṇai kiḷappiṇ mutaiṇilai yiyarrē.*

If the above word tāy is preceded by makaṇ and followed by a word denoting the action of makaṇ, the change in sandhi is what has been said at first (*i. e.*) sūtra 358. Ex. makaṇ rāy-k-kalām (meaning makaṇ tāyōḷu kalāyitta kalām).

361. *Mellelūt tūḷaḷu moliyūmā ruḷavē.*

There are words after which nasals too are optionally inserted in place of voiceless consonants. Ex. vēy-k-kuṇai, vēy-ṇ-kuṇai etc.

362. *Alvali yellā miya'peṇa moliṇa.*

It is said that there is no change in *non-case-relation sandhi*. Ex. nāy kaṭitū etc.

363. *Rakāra viṇuti yakāra viyarrē.*

The change in *case-relation sandhi* when the standing word ends in r is the same as that when it ends in y. Ex. tēr + kāl = tēr-k-kāl.

Note.—Cf. sūtra 358.

364. *Ārum vetirun cārum pīru*

Melleluttu mikutan meyperat tōnrum.

Nasal is inserted after the standing words *ār*, *vetir*, *cār* and *pīr* (if the coming word commences with a voiceless consonant).
Ex. *ār-n-kōṭu*, *vetir-n-kōṭu*, *cār-n-kōṭu*, *pīr-n-kōṭu* etc.

365. *Cāren kiḷavi kāvayin valikkum.*

If *cār* is followed by *kāl*, the voiceless *k* is inserted between them. Ex. *cār-k-kāl*.

366. *Pīren kiḷavi yammoṭu civaṇum.*

Pīr may take the increment *am* also after it. Ex. *pīr-añ-kōṭu* etc.

367. *Lakāra viruti nakāra viyarrē.*

The change in *case-relation sandhi* when the standing word ends in *l*, is the same as that when it ends in *ṇ*. Ex. *kal + kuṛai = kaṛ-kuṛai* etc.

Note.—Cf. sūtra 333.

368. *Mellelūt tiyaiyi nakāra mākam.*

L is changed to *ṇ* if the coming word commences with a nasal. Ex. *kal + muri = kaṇ-muri* etc.

369. *Alvali yellā muraḷeṇa molipa.*

L is optionally changed to *r* in *non-case-relation sandhi*.
Ex. *kal + kuṛitū = kal kuṛitū* or *kaṛ-kuṛitū* etc.

370. *Takaram varuvali yāyta nilaiyalum*

Pukarin reṇṇaṇār ṭulamai yōrē.

Learned men say that there is no harm even if *l* is changed to *ṛ*, if the coming word commences with *t*. Ex. *kal + titū = ka ṛ-titū* or *kaṛṛitū*.

371. *Neṭiyata nīruti yiyalṇumā ruḷavē.*

If the vowel preceding *l* is long, there are cases when there is no change in sandhi. Ex. *pāl titū*.

372. *Nelluṇ celluṇ kolluṇ collu*

Mallatu kiḷappiṇum vēṛṛumai yiyala.

If the four words *nel*, *cel*, *kol* and *col* are standing words, *l*, even in *non-case-relation sandhi* is changed to *r* as in *case-relation sandhi* (when they are followed by words commencing with a voiceless consonant). Ex. *nel + kāyttatū = ner-kāyttatū* etc.

373. *Illeṇ kiḷavi yīṇmai ceppin*

Valleluttu mikutalu maiyitai varutalu

Miyarkai yāṭalu mākāram varutaluṇ

Koḷattaku marapi nākita nūṭaittē.

If the word *il* denoting negation is the standing word (and if it is followed by a word commencing with a voiceless consonant), the same consonant is doubled, *ai* or *ā* is inserted or there is no change. Ex. *illai koṛraṇ*, *illai-k-koṛraṇ*, *illā-k-koṛraṇ*; *eṇṇil-kuṇam* etc.

374. *Vallen kiḷavi toḷirpeya riyarrē.*

The word *val* takes the same change in sandhi as verbal nouns (ending in *ṇ*). Ex. *val + kaṭitū = val-l-u-k-kaṭitū*; *val-l-u-niṭci* etc.

375. *Nāyum palakaiyum varūṇ kālai*

Yāvayi nūkaraṇ keṭutalu murittē

Yukaraṇ kēṭuvali yakara nilaiyum.

If *val* is followed by *nāy* or *palakai*, *u* is sometimes dropped when *a* takes its place. Ex. *val + nāy = val-l-u-nāy* or *val-l-a-nāy* etc.

376. *Pūlvē lenrā vālen kiḷaviyo*

Ṭāmuṇ peyarkku mammiṭai varumē.

Pūl, *vēl* and *-āl* take the increment 'am' after them (*in case-relation sandhi*). Ex. *pūl + kōṭu = pūl-añ-kōṭu* etc.

377. *Toḷirpeya rellān toḷirpeya riyala.*

All verbal nouns ending in *l* have the same change in sandhi as those ending in *ṇ*. Ex. *pul-l-u-k-kaṭitū*, *pul-l-u-niṭatū* etc.

378. *Veyilen kiḷavi maḷaiyiya nilaiyum.*

The change in sandhi when *veyil* is the standing word is the same as when it is *maḷai*. Ex. *veyil + koṇṭāṇ = veyil-atṭu-k-koṇṭāṇ* or *veyil-iṛ-koṇṭāṇ* etc.

Note.—Cf. sūtra 243 & 288.

379. *Cuṭṭumuta lākiya vakara viṇuti*
Murpaṭak kiṇanta vuruṇiya ṇilaiyum.

Words ending in v and commencing with demonstrative roots have the same change in sandhi as when they are followed by case-suffixes. Ex. av + kōṭu = av + varṇu + kōṭu = avarṇu-kōṭu etc.

Note.—Cf. sūtras 134 & 184.

380. *Vērrumai yalvali yāyta mākuṁ.*

V is changed to ∴ in non-case-relation sandhi (if it is followed by a voiceless consonant). Ex. av + kaṭiya = a.∴kaṭiya.

381. *Melleḷut tiyayi narvelut tākuṁ.*

V is changed to the same nasal as the initial nasal of the coming word if it so happens. Ex. av + ṇāṇ = aṇṇāṇ etc.

382. *Ēnavai puṇari ṇiyalpeṇa molipa.*

There is no change in sandhi if v is followed by others Ex. av-yāl etc.

383. *Ēnai vakaran tolirpeya riyarrē.*

The word ending in v other than those mentioned before [(i.e.) the word tev] takes the same change in sandhi as verbal nouns ending in ṇ. Ex. tev-v-u-k-kaṭitū, tev-v-u-niṇṭatū etc.

384. *Laḱāra viṇuti rakāra viyarrē.*

The change in case-relation sandhi of words ending in l is the same as those ending in r. Ex. pūl + kāl = pūl-k-kāl etc.

Note.—Cf. Sūtras 358 & 363.

385. *Tāleṇ kiṇavi kōloṭu puṇari*
Ṇakkiṭai varuta lurittu mākuṁ.

If tāl is followed by kōl, the increment akkū may also be inserted between them. Ex. tāl + kōl = tāl + akkū + kōl = tāl-akkōl or tāl-k-kōl.

Note.—Cf. sūtra 129.

386. *Tamilēṇ kiṇaviyu mataṇḍo rarṇē.*

The word tamil also may similarly take the increment akkū after it. Ex. tamil + kūttū = tamil + akkū + kūttū = tamil-a-k-kūttū.

387. *Kumileṇ kiṇavi marappeya rāyir*
Pireṇ kiṇaviyo tōriyar rākum.

Kumil denoting a tree takes the same change in sandhi as pīr. Ex. kumil + tōl = kumil-an-tōl or kumil-n-tōl.

Note.—Cf. sūtras 364 & 366.

388. *Pāleṇ kiṇavi melleḷut turālvē.*

The word pāl takes after it also a nasal (corresponding to the following voiceless consonant). Ex. pāl + kiṇarū = pāl-ṇ-kiṇarū or pāl-k-kiṇarū.

389. *Ēleṇ kiṇavi yuruṇiya ṇilaiyum.*

The change in sandhi when ēl is the standing word is the same as when it is followed by case-suffixes. Ex. ēl + kāyam = ēl-aṇ-kāyam.

Note.—Cf. sūtra 195.

390. *Aḷavu niṇaiyu meṇṇuṁ varuvali*
Neṭumutal kuṇukalu mukaram varutaluṇ
Kaṭinilai yinṇē yāciri yarkka.

Revered elders opine that when ēl is followed by words denoting measure, weight and number, ē is shortened to e and u is inserted after l. Ex. ēl + kalam = eḷu-kalam; eḷu-palam; eḷu-mūṇrū etc.

391. *Patten kiṇavi yorriṭai keṭuvali*
Nirral vēṇṭu māyṭaḷ pulḷi.

When the word pattū follows ēl, t is dropped and ∴ takes its place. Ex. eḷupa ∴ tū.

392. *Āyiram varuvali yukaraṇ keṭumē.*

When āyiram follows ēl, u is dropped. Ex. eḷ-āyiram.

393. *Nūṇrntu varūn māyirak kiṇavikkuk*
Kūriya neṭumutal kuṇukka minṇē.

If nūṇāyiram follows ēl, ē is not shortened to e, Ex. ēl-nūṇāyiram.

394. *Aiyam palleṇa varūṇ miṇuti*
Yalpeya renṇu māyiya ṇilaiyum.

The same is the case when words ending in ai, am and pal and denoting number follow ēl. Ex. ēl-tāmarai, ēl-veḷlam, ēlāmpal.

395. *Uyirmuṇ variṇṇu māyiya ririyātū.*

The same is the case when ēl is followed by a word commencing with a vowel. Ex. ēl-akal, ēl-uḷakkū etc.

396. *Kīḷen kīḷavi yuralat tōṇrum.*

If kīḷ is followed by a word commencing with a voiceless consonant, the latter is optionally doubled. Ex. kīḷ + kuḷam = kīḷ-k-kuḷam or kīḷ-kuḷam.

397. *Īakāra viṇuti nakāra viyarrē.*

The change in sandhi when the standing word ends in ī is the same when it ends in ṇ. Ex. muḷ + kuṇai = muṭ-kuṇai etc.

Note.—Cf. sūtra 303.

398. *Melleḷut tiyaiyiṇ nakāra māḱum.*

The final ī is changed to ṇ if the coming word commences with a nasal. Ex. muḷ + maram = muṇ-maram.

399. *Alvaḷi yellā muṇaḷeṇa moliṇa.*

It is said that ī optionally changes to ṭ in non-case relation sandhi. Ex. muḷ + kaṭitū = muḷ kaṭitū or muṭ kaṭitū.

400. *Āyta ṇilaiyalum varainilai yiṇṇē*
Takaram varūṇ kālai yāṇa.

None prevents the optional change of ī to .:, if the coming word commences with t. Ex. muḷ + titū = muḷ + ṭitū = muṭ-ṭitū or mu .: ṭitū.

Note.—t changes to ṭ by sūtra 151.

401. *Neṭiyata nīṇuti yiṇalpā kuṇavum*
Vēṇṇumai yalvaḷi vēṇṇumai ṇilaiyalum
Pōṇṇal vēṇṇu moliyūṇā ruḷavē.

There are words which have a long vowel preceding ī and have no change in sandhi and also which have the same change

in non-case-relation sandhi as in case-relation sandhi. Ex. kōḷ kaṭitū etc.; puṭṭēmpappuyanmāri etc.

402. *Tolīṇpeya rellān tolīṇpeya riyaḷa.*

All verbal nouns ending in ī have the same change in sandhi as those ending in ṇ. Ex. tuḷ-ī-u-k-kaṭitū etc.

403. *Iruḷen kīḷavi veyiliya ṇilaiyum.*

The standing word iruḷ has the same change in sandhi as the word veyil. Ex. iruḷ + koṇṭāṇ = iruḷ-attu k-koṇṭāṇ or iruḷ-ir-koṇṭāṇ.

Note.—Cf. sūtras 243, 288 & 378.

404. *Puḷḷum vaḷḷun tolīṇpeya riyaḷa.*

The words puḷ and vaḷ have the same change in sandhi as the verbal nouns ending in ṇ. Ex. puḷ + kaṭitū = puḷ-ī-u-k-kaṭitū etc.; puḷ-ī-u-niṇṭatū etc.

405. *Makka leṇṇum peyarnilaik kīḷavi*

Takkavaḷi yaṇintu valittalu murittē.

The standing word makkaḷ sometimes has ī changed to ṭ, though it generally undergoes no change. Ex. makkaḷ + kai = makkaḷ kai or makkaṭ-kai.

406. *Uṇarak kūṇiya puṇariyaṇ maruṇkīr*

Kaṇṭuceyar kuriyavai kaṇṇiṇar koḷalē.

All the changes which the final consonant of the standing word undergoes and which are not mentioned in this chapter are to be learnt from usage and ought not to be neglected.

Puḷḷimayaṇkiyal ends.

9. Kuṇṇiyalukarappuṇar yaḷ

(Chapter on sandhi when the standing word ends in ū).

407. *Īṇḷut torumoli yuyirttoṭa riṭaittoṭa*
Rāyḷal toḷarmoli vaṇṇoṭar menṇoṭa
Rāyiru mūṇṇē yukaraṇ kuṇukiṇaṇ.

There are only six kinds of words where ū is found. They are īṇḷuttorumoli or words like நாகு (nāku) or ஈறு (īrū) made up of two vowel-consonants, or of one long vowel and one vowel-consonant, uyirttoṭarmoli or words like வாகு (vāku) or

அரசு (aracū) having a vowel-consonant between the first vowel or vowel-consonant and the last vowel-consonant, *iṭaittoṭarmoli* or words like தெற்கு (teḷkū) or எள்ளு (eḷḷu) having a semi-vowel between the first vowel-consonant or vowel and the last vowel-consonant, *āyattoṭarmoli* or words like எஃகு (e.ḥkū) or கஃக (ka.ḥcū) having an āyām between the first vowel or vowel-consonant and last vowel-consonant, *vaṇṇoṭarmoli* or words like கொக்கு (kokkū) or எட்டு (eṭṭū) having a voiceless consonant between the first vowel-consonant or vowel and the last vowel-consonant and *menṇoṭarmoli* or words like தெங்கு (teṅkū) or எங்கு (eṅkū) having a nasal between the first vowel consonant or vowel and the last vowel-consonant.

408. *Avarru!*

Īrorṇu toṭarmoli yitaittoṭa rākā.

The word which has a semi-vowel following the initial vowel or vowel consonant and preceding a consonant other than the first part of the final vowel-consonant, cannot be regarded as *iṭaittoṭar*.

409. *Allatu kiḷappinū vērṇumaik kaṇṇu*
Mellā viṇṭiyu mukara niṇaiyū.

Both in *non-case-relation sandhi* and in *case-relation sandhi* ū appears at the end of the above six kinds of words.

410. *Valloṇṇu toṭarmoli valleḷuttu varuvaliṭ*
Tollai yiyarkai nilaiyalu murittē.

Ū at the end of *valloṇṇuttoṭarmoli* may remain as such if the coming word commences with a voiceless consonant. Ex. kokkū-k-kaṭitū etc.

411. *Yakaram varuvali yikaraṇ kuṇuku*
Mukarak kiḷavi tuvarat tōṇṛātu.

If the coming word commences with y, the final ū of the standing word is replaced by i. (the shortened i). Ex. nākū + yātū = nāki-yātū.

412. *Īreḷuttu moliyu muyirttoṭar moliyum*
Vērṇumai yāyi norṇiṭai yinamikat
Tōṇṇam vēṇṇum valleḷuttu mikuti.

In *case-relation sandhi* if *īreḷuttorumoli* or *uyirttoṭar-moli* is the standing word and the coming word commences with a voiceless consonant, the voiceless consonant that precedes ū is doubled and another voiceless consonant similar to the initial member of the coming word is inserted after ū. Ex. yātū + kāl = yāṭṭu-k-kāl; yāṭṭu-c-cevi; muyirru-t-talai; kayirru-p-puṇam.

413. *Oṇṇiṭai yinamikā moliyumā ruḷavē*
Yāṭṭiṭai tillai valleḷuttu mikalē.

There are, among *īreḷuttorumoli* and *uyirttoṭarmoli*, words which do not undergo the change mentioned in the previous sūtra, when they are standing words; nor is the voiceless consonant similar to the initial member of the coming word inserted after ū. Ex. nākū + kāl = nākūkāl; varakū + katir = varakū-katir etc.

414. *Īṭaiyorrut toṭaru māyṭat toṭaru*
Naṭa yā yiyala veṇmaṇār ṇuḷavar.

When *īṭaiyorruttoṭar* or *āyattoṭar* is the standing word, the sandhi that takes place is the same as is mentioned in the previous sūtra. Ex. teḷkū + kāl = teḷkūkāl; e.ḥkū + kaṭumai = e.ḥku kaṭumai etc.

415. *Vaṇṇoṭar moliyu menṇoṭar moliyum*
Vanta valleḷut torṇiṭai mikumē
Melloṇṇu toṭarmoli melloṇ ṇellām
Valloṇ ṇiṇṭi kiḷaiyoṇ rākum.

If ū at the end of *vaṇṇoṭarmoli* or *menṇoṭarmoli* is followed by a word commencing with a voiceless consonant, the latter is doubled; and in the case of *menṇoṭarmoli*, the nasal within it is also replaced by the corresponding voiceless consonant. Ex. kokkū + kāl = kokkū-k-kāl; kuraṅkū + cevi = kurakkū-c-cevi etc.

416. *Marappayark kiḷavik kammē cāriyai.*

(If the above-mentioned *vaṇṇoṭarmoli* or *menṇoṭarmoli*) is the name of a tree, the flexional increment 'am' is inserted after it. Ex. tēkkū + kōṭū = tēkkū + am + kōṭū = tēkkaṅkōṭū; vēmpū + tōl = vēppantōl etc.

417. *Melloṟṟu valiyā marappeyaru muḷavē.*

There are *menṟoṭarmoli* denoting trees which do not allow the nasals within them replaced by the corresponding voiceless consonants. Ex. *puṅkū + tōl = puṅkantōl* etc.

418. *Īreluttu moliyum valloṟrut toṭaru*
Mammiṭai varayku muriyavai yuḷavē
Yammara poḷuku molivayi nāṇa.

There are some in *īreluttorumoli* and *valloṟru-t-toṭarmoli* which take the flexional increment 'am' after them. Such words can be ascertained only from usage. Ex. *ēṟū + kōl = ēṟāṅkōl*; *purṟū + palaṅcōṟū = purṟampalaṅcōṟū* etc.

419. *Oṟṟunilai tiriyā takkoṭu varū*
Makkilai moliyu muḷaveṇa molipa.

It is said that there are some (among *menṟoṭarmoli*) which do not have their nasals replaced by corresponding voiceless consonants, but take the flexional increment 'akkū' after them. Ex. *kuṇṟū + kūkai = kūṇṟū + akkū + kūkai = kuṇṟa-k-kūkai*.

Note.—Cf. sūtra 129.

420. *Enṇuppeyark kilavi yurupiya nilaiyum.*

Words (ending in *ū*) and denoting number undergo the same change in sandhi (when they are followed by words) as when they are followed by case-suffixes (*i.e.*), they take the flexional increment 'aṇ' after them. Ex. *oṇṟū + kāyam = oṇṟaṇ-kāyam*.

Note.—Cf. sūtra 199.

421. *Vanṭum peṇṭu minṇoṭu civaṇum.*

The words *vanṭū* and *peṇṭū* take the increment 'iṇ' after them. Ex. *vanṭū + kāl = vanṭiṅkāl*; *peṇṭiṅkāl* etc.

422. *Peṇṭeṇ kilavik kaṇṇum varaiyār.*

No one prevents the word *peṇṭū* taking *aṇ* also after it. Ex. *peṇṭū + kai = peṇṭaṇ-kai*.

423. *Yāte nīṟutiyuṇ cuṭṭumuta lākiya*
Vāyta viṟutiyu murupiya nilaiyum.

The words *yātū*, *a.ṭū*, *i.ṭū* and *u.ṭū* undergo the same change in sandhi (when they are followed by words) as when

they are followed by case suffixes (*i.e.*), the increment 'aṇ' is inserted after them. Ex. *yātaṅkōṭū*, *ataṅkōṭū* etc.

Note.—Cf. sūtra 201.

424. *Munṇuyir varumiṭat tāytaṭ puḷli*
Maṇṇal vēṇṭu malvaḷi yāṇa.

∴ is not dropped in *a.ṭū*, *i.ṭū* and *u.ṭū* in *non-case-relation sandhi*, if the coming word commences with a vowel. Ex. *a.ṭū + āṭai = a.ṭāṭai* etc.

425. *Ēṇaimuṇ varinē tāṇilai yinṇē.*

∴ is dropped in such words if the coming word does not commence with a vowel. Ex. *a.ṭū + kaṭitū = atū kaṭitū* etc.

426. *Allatu kilappi nellā moliyuṇ*
Colliya paṇṇi niyarkai yāḱum.

In *non-case-relation sandhi* the changes in all classes of words ending in *ū* are the same as those mentioned before.

427. *Valloṟrut toṭarmoli valḷeluttu mikumē.*

If *valloṟruttoṭarmoli* is followed by a voiceless consonant, the latter is doubled. Ex. *kokkū + kaṭitū = kokkū-k-kaṭitū* etc.

428. *Cuṭṭuccinai nīṭiya menṟoṭar moliyum*
Yāvinā mutaliya menṟoṭar moliyu
Māyiya ririyā valḷelut tiyarkai.

Such *menṟoṭarmoli* as commence with the lengthened form of demonstrative roots or as are words of interrogation and commence with *yā* are of the same nature in sandhi as *valloṟrut-toṭarmoli* (if they are followed by a voiceless consonant) (*i.e.*), the voiceless consonant, is doubled. Ex. *āṅkū-k-koṇṭāṇ*; *yāṅkū-k-koṇṭāṇ* etc.

Note.—Cf. sūtra 427.

429. *Yāvinā moliyē yiyaḷḷu māḱum.*

The interrogative words commencing with *yā* may also remain without having the succeeding voiceless consonant doubled. Ex. *yāṅkū koṇṭāṇ* etc.

430. *Annāṇ moliyun tannilai tiriyā.*

The above four (*i.e.*, *āṅkū*, *iṅkū*, *ūṅkū* and *yāṅkū*) do not have their nasals replaced by voiceless consonants.

Note.—Cf. sūtra 415.

431. *Uṇṭeṇ kiḷavi yuṇmai ceppin*
Muntai yiruti meyyoṭuṇ keṭutalu
Mēṇilai yorṛē lakāra māṭalu
Māmurai yiraṇṭu murimaiyu muṭaittē
Valleluttu varūṇṇ kālai yāṇa.

If the word *uṇṭu* denotes existence and is followed by a voiceless consonant, *ṭu* may be dropped and *l* may be substituted for *ṇ*. Ex. *uṇṭu + poruḷ = uḷ poruḷ* or *uṇṭu poruḷ*.

432. *Iruticai puṇari nēyiṭai varumē.*

If words denoting two different directions are combined, *ē* is inserted between them. Ex. *terkū + vaṭakkū = terkē vaṭakkū* etc.

433. *Tiripuvēru kiḷappi norru mirutiyuṇ*
Keṭutal vēṇṭu menmaṇār pulava
Rorrumey tirintu nakāra mākun
Terkoṭu puṇaruṇ kālai yāṇa.

Learned men say that, if the intermediate directions are meant, the final *u* and its preceding consonant of the standing word is dropped; and if *terkū* happens to be the standing word, *r* also is changed to *ṇ*. Ex. *vaṭakilakkū, vaṭamērkū; teṇkilakkū, teṇmērkū*.

434. *Onṛumuta lāka veṭṭa nīruti*
Yellā veṇṇum pattaṇ muṇvarir
Kurriya lukara meyyoṭuṇ keṭumē
Murra viṇvarū miranṭalan kaṭaiyē.

If *pattū* is the standing word and is followed by words denoting number from one to eight except two, the final *tū* is dropped and *iṇ* is inserted. Ex. *pattū + onṛu = patin-onṛu; patin-mūṇṛu* etc.

435. *Patta norrukkeṭa nakāra miraṭṭa*
Lotta teṇṭa viraṇṭu varukālai.

If *pattū* is followed by *iraṇṭu*, *ttū* is dropped and *ṇṇ* is inserted between them. Ex. *pattū + iraṇṭu = paṇṇiraṇṭu*.

436. *Āyiram varinṇu māyiya ririyātū.*

If *pattū* is followed by *āyiram*, the same change (as mentioned in sūtra 434) takes place. Ex. *patin-āyiram*.

437. *Niraiyu maḷavum varūṇṇ kālaiyuṇ*
Kuraiyā tāku miṇṇeṇ cāriyai.

If *pattū* is followed by words denoting weight and measure, the flexional increment 'iṇ' is invariably inserted (and the final *tū* is dropped). Ex. *patin kalaṇcū; patinpalam; patinṇalam*.

438. *Onṛumuta lonṇā nīruti muṇṇar*
Ninra patta norrukkeṭa vāytam
Vantiṭai nilaiyu miyarkait teṇṭa
Kūriya viyarkai kurriya lukara
Māra nīruti yalvali yāṇa.

It is said that, if the words denoting from one to nine are standing words and are followed *pattū*, *t* following *a* of *pattū* is replaced by *ṣ*, the final *u* with its preceding consonants of the standing words is dropped except in the word *ārū* denoting six.

Note.—This is a general sūtra which must be taken along with the following seven sūtras.

439. *Mutalī reṇṇinorru rakara māku*
Mukaram varuṭa lāvayi nāṇa.

In the case of the first two numbers (*i. e.*), *onṛu* and *iraṇṭu*, *ṇ* and *ṇ* are respectively replaced by *r* followed by *u*. Ex. *onṛu + pattū = on + pa. : tū = orupa. : tū*.

440. *Itainilai rakara miraṇṭe neṇṇirku*
Naṭaimaruṇ kinṛē poruḷvayi nāṇa.

'Ra' following *i* in the word *iraṇṭu* is dropped. Ex. *iraṇṭu + pattū = iraṇ + pa. : tū = iraru + pa. : tū = irupa. : tū*.

441. *Mūṇṛu māru neṭumutal kurukum*
Mūṇra norṛē pakāra mākun.

The long vowels of *mūṇṛu* and *ārū* are shortened, and *ṇ* of *mūṇṛu* is replaced by *p*. Ex. *mūṇṛu + pattū = mūṇ + pa. : tū = muppa. : tū; āṛū + pattū = āṛū + pa. : tū = arupa. : tū*.

442. *Nāṇka norṛē rakāra mākun.*

ṇ of *nāṇkū* is replaced by *r*. Ex. *nāṇkū + pattū = nāṇ + pa. : tū = nārpa. : tū*.

443. *Ainta norrē makāra mākum.*

N of aintū is changed to m. Ex. aintū + pattū = ain + pa.:tū = aimpa.:tū.

444. *Eṭṭa norrē nakāra mākum.*

Ṭ of eṭṭū is changed to ṇ. Ex. eṭṭū + pattū = eṭ + pa.:tū = eṇpa.:tū.

445. *Oṇpā uokaramicail takara morru
Muntai yorrē nakāra mirattum
Pa.:ten kiḷavi yāyṭapaka raṅkeṭa
Nirral vēṇṭu mūkarak kiḷavi
Yorriya takaram yakara mākum.*

When oṇpatū and pattū are combined together, t is inserted before oṇpatū, ṇ is replaced by ṇṇ, pa.: of pa.:tū (the modified form of pattū according to sūtra 438) is dropped, ū is inserted before the final tū of pa.:tū and t of tū is changed to r. Cf.—oṇpatū + pattū = oṇpa + pa.:tū (sūtra 438) = toṇṇpa + ūrū = toṇṇūrū.

Note 1.—The loss of pa of oṇpa is not mentioned here or elsewhere.

Note 2.—This sūtra clearly shows that even at the time of Tolkāppiyaṇār, the true derivation of toṇṇūrū was forgotten.

446. *Aḷantari kiḷaviyu niraiviṇ kiḷaviyūn
Kiḷanta viyala tōṇṇūn kālai.*

When words denoting measure and weight stand as coming words and words denoting numbers from one to nine are standing words, the change in sandhi will be the same as mentioned above (i. e.), as when the coming word is pattū. Ex. orukalam, irukalam etc.; orutoṭi, irutoṭi etc.

447. *Mūṇra norrē vanta tokkum.*

N of mūṇrū is replaced by the voiceless consonant that commences the coming word. Ex. mukkalam etc.; muppalam etc.

448. *Ainta norrē mellelut tākum.*

N of aintū is replaced by the nasal (corresponding to the voiceless consonant that commences the coming word). Ex. aiṅkalam etc.; aimpalam.

449. *Kacatapa mutanmolī varūn kālai.*

The changes mentioned above (i. e., in sūtras 447 & 448) take place when the coming word commences with k, c, t or p.

450. *Namava renṇu mūṇroṭu ciraṇi*

Yakaram varinu meṭṭanṇu niyalpē.

Ṭ of eṭṭū is replaced by ṇ even when the coming word commences with n, m, v or a. Ex. eṇṇāli, eṇmaṇṭai, eṇvaṭṭi, eṇṇakal etc.

451. *Aintu mūṇru namavaru kālai*

Vanta tokku morriya nilaiyē.

N of aintū and ṇ of mūṇrū are changed to n or m according as the initial of the coming word is n or m. Ex. ainnāli, aimmāṇṭai; munnāli, mummaṇṭai.

452. *Mūṇra norrē vakaram varuvāḷi*

Tōṇriya vakaral turuvā kunnē.

N of mūṇrū is changed to v if the coming word commences with v. Ex. muvvaṭṭi etc.

453. *Nāṇka norrē takāra mākum.*

N of nāṅkū is changed to l if the coming word commences with v. Ex. nālvāṭṭi.

454. *Ainta norrē muntaiyatū keḷumē.*

N of aintū is dropped when the coming word commences with v. Ex. aivaṭṭi.

455. *Mutālī renṇinṇu uyirvaru kālait*

Tavalēna molipa vukarak kiḷavi

Mutaṇṇilai nṭa lāvayi nāṇa.

It is said that, if oṇrū and iraṇṭū are standing words and coming words commence with a vowel, u of their modified forms oru and iru is dropped and their initial vowels are lengthened. Ex. oṇrū + ulakkū = oru + ulakkū (by sūtra 446) = ōruḷakkū; iruḷakkū etc.

456. *Mūṇṛu nāṅku mainṭen kiḷaviyun*
Tōṇṛiya vakarat tiyarkai yākum.

If mūṇṛu, nāṅkū and aintū are standing words and (if the coming words commence with a vowel), the change in sandhi is the same as when the coming words commence with v. Ex. muvṭulakkū, nālulakkū, aiyulakkū etc.

Note.—Cf. sūtras 452 to 454.

457. *Mūṇṛaṇ mutāṇilai nīṭalu murittē*
Yulakken kiḷavi valakkat tāṇa.

Usage allows the lengthening of the first vowel of mūṇṛu when it is followed by the word ulakkū. Ex. mū-v-ulakkū.

458. *Āṇen kiḷavi mutāṇi tūmmē.*

(When the coming words commence with a vowel), the initial ā of āṇu which was shortened by the general rule, will resume its original form. Ex. āṇu + akal = āṇakal.

Note.—Cf. sūtras 441 & 446.

459. *Oṇṇā nīṇṛuṭi yurupūṇilai tiriya*
Tiṇṇeral vēṇṭuṇ cāriyai moliyē.

When oṇṇatū is the standing word (and when words denoting measure and weight are coming words), it does not undergo any modification in its form and the flexional increment 'in' is added after it. Ex. oṇṇatiṇṇakalam etc.

460. *Nūṇumun varinūṇ kūrīya viyalpē.*

The same change as is mentioned above [(i. e.), when the coming word is pattū] takes place (when words denoting from one to nine are standing words) and the coming word is nūṇu. Ex. orunūṇu, irunūṇu etc.

461. *Mūṇṛa norrē nakāra māḱum.*

N of mūṇṛu is replaced by n. Ex. munnūṇu.

462. *Nāṅku mainṭu moṇṇumcy tiriya.*

N of nāṅkū and n of aintū do not undergo any change. Ex. nāṇūṇu; ainṇūṇu.

463. *Oṇṇāṇ mutāṇilai muntukīlan tarṛē*
muntai yorrē lakāra miraiṭṭu
Nūṇen kiḷavi nakāra meykēṭa

- Ūā vāku miyarkait teṇṇa*
Vāyitai varuta likāra rakāra
Mīṇumey keṭuttu makāra moṇṇum.

When oṇṇatū and nūṇu are respectively the standing and the coming words, t is inserted before oṇṇatū as is mentioned before (i. e., in sūtra 445), n is replaced by ṇ, n of nūṇu is dropped, ū is changed to ā and ira is inserted after ā and ṇu of nūṇu is replaced by m. Ex. oṇṇatū + nūṇu = toṇṇ patū + ā-iram = toṇṇā-y-iram.

Note.—No mention is made of the elision 'patū' in 'oṇṇatū.'

464. *Āyirak kiḷavi varūṇ kālai*
Mutālī renṇi ṇukaraṇ keṭumē.

When āyiram is the coming word, the u of orū and irū, the modified forms of oṇṇu and iraṇṭū is dropped. Ex. orāyiram, irāyiram.

465. *Mutāṇilai nīṇṇu māṇa millai.*

There is no harm if the initial vowel (in both the above cases) is lengthened. Ex. orāyiram, irāyiram.

466. *Mūṇṛa norrē vakāra māḱum.*

N of mūṇṛu is changed to v. Ex. mūv-āyiram.

467. *Nāṅka norrē lakāra māḱum.*

N of nāṅkū is changed to l. Ex. nālāyiram.

468. *Ainta norrē yakāra māḱum.*

N of aintū is changed to y. Ex. ai-y-āyiram.

469. *Āṇaṇ maruṇkīṇ kurriya lukara*
Mīṇumey yoliyak keṭutal vēṇṭum.

Ū of āṇu is dropped. Ex. āṇāyiram.

470. *Oṇṇā nīṇṛuṭi yuruvūṇilai tiriya*
Tiṇṇeral vēṇṭuṇ cāriyai maraṇṇē.

Oṇṇatū without undergoing any change takes the flexional increment 'in' after it. Ex. oṇṇatiṇṇāyiram.

Note.—No mention is made in general that the standing words from oṇṇu to oṇṇatū undergo the same change when the coming word is āyiram as when the coming word is pattū or

nūrū. Hence a sūtra similar to 460 is necessary before the sūtra 464.

471. *Nūrā yīramuṇ varūuṇ kālai*
Nūra yīyarkai mutanilaik kīlavi.

The changes which the standing words denoting from one to nine undergo in sandhi when the coming word is nūrāyiram are the same as those when it is nūrū. Ex. orunūrāyiram etc.

472. *Nūreṇ kīlavi yonrumuta lonpār*
Kīrucinai yoliya viṇavorru mikumē.

When nūrū is the standing word and the coming words are from onrū to onpatū, the consonant r preceding ū is doubled. Ex. nūrū + onrū = nūr-r-onrū etc.

473. *Avaiyūr pattinu mattoliṇ rākum.*

The same is the case even when the coming words are orupa : tū, irupa : tū etc.

474. *Alavu nīraiya māyiya rīriyātū*
Kurriya lukaramum vallelut tiyarkaiyu
Murkilan tanna venmanār pulavar.

Learned men say that, when nūrū is the standing word and words denoting measure and weight are coming words, the presence of ū and the doubling of r are the same as before. Ex. nūrū + kalam = nūr-r-k-kalam etc.

Note.—Cf. sūtra 472.

475. *Onrumuta lākiya pattūr kīlavi*
Yonrumuta lonpār korriṭai mikumē
Ninra vāytaṇ keṭutal vēṇṭum.

When orupa : tū, irupa : tū etc. are standing words and the coming words are from onrū to onpatū, r is dropped and t is doubled. Ex. orupatonrū etc.

476. *Āyiram varinē yinneṇ cāriyai*
Yāvayi norriṭai mikuta lillai.

If āyiram is the coming word, t is not doubled, but the flexional increment 'in' is inserted. Ex. orupatināyiram etc.

477. *Alavu nīraiya māyiya rīriyā.*

The same is the case when words denoting measure and weight are coming words. Ex. orupatin-kalam etc.

Note.—Cf. sūtra 476.

478. *Mutanilai yenṇimūn valleluttu varinu*
Nanamat tōṇṇinum yavavan tiyaiyinu
Mutanilai yiyarkai yenmanār pulavar.

Learned men say that, if onrū is followed by a voiceless consonant, ñ, n, m, y or v, it is changed to oru as before. Ex. onrū + kal = orukal etc.

479. *Atanilai yuyirkkum yāvaru kālai*
Mutanilai yokara mōvā kummē
Rakaral tukaran tuvarak keṭumē.

If a vowel or yā is the initial of the coming word, the o of oru mentioned in the previous sūtra is lengthened to ō and u is dropped. Ex. oru + aṭai = ōraṭai; oru + yāl = ōr-yāl etc.

480. *Iraṇṭumuta lonpā nīruti muṇṇar*
Valaṅkiyaṇ māveṇ kīlavi tōṇṇin
Makara vaḷapoṭu nikaralu murittē.

If the words from iraṇṭū to onpatū are standing words and if the coming word is mā which denotes extent and which is generally in use, the change in sandhi is optionally the same as that when the coming word denotes measure and commences with 'm'. Ex. iraṇṭū + mā = irumā; mummā, nānmā etc.

Note.—Cf. sūtras 446, 447, 448, 450 & 451.

481. *Laṇavena varūum pulḷi yirutimūn*
Nummuṇ keluṇu muḷappaṭaṭ pīravu
Manna marapiṇ moliyiṭait tōṇṇic
Ceyyut toṭarvayin meypēra nilaiyum
Vērrumai kuritta poruḷvayi nāna.

When the standing words end in l or n, particles like um, kelu etc. are, as usage permits, inserted after them in poetry in case-relation sandhi. Ex. vāṇa-vari-villun-tiṅkaḷum. (Here

learned men say that if changes in the form of words mentioned in the previous sections are found in different usage, they should be taken into account after they are critically examined by scholars.

Note.—This and the successive shlokae which follow deal with the sandhi when the final of the first word and the initial of the second word are both vowels.

[E]lloṭṭikāram ends]

482.—Uyirum paṭṭiyu miṭṭu yāy

Kuṭṭipṭuṇṇu paṭṭiyu miṭṭu yāy

Neṭṭipṭuṇṇu vāṭṭu kuṭṭipṭuṇṇu

Muṭṭipṭuṇṇu ya. riyai yāy maruṇṇu

Naiṇṇu paṭṭiyu paṭṭuṇṇu miṭṭu

Ceyyū ceyta ceyyū ceyyū

Meyyūṇṇu kiṭṭuṇṇu kiṭṭu miṭṭu

Tammiṭṭu kiṭṭuṇṇu tammiṭṭu

Meyyūṇṇu kiṭṭuṇṇu kiṭṭu miṭṭu

Meyyūṇṇu kiṭṭuṇṇu kiṭṭu miṭṭu

Papṭuṇṇu kiṭṭuṇṇu kiṭṭu miṭṭu

The changes that take place in standing words when they are (1) the defective words denoting feeling, paṭṭu (genus, quality or action) and sound and ending in vowel or consonant (i. e., oriccol), (2) the words denoting paṭṭu and pāi when they form the first member of paṭṭutokai, (3) the participles ceyyū and ceyta when they form the first member of viṇaittokai, (4) words denoting number preceding the same words etc., have to be determined from usage and are not clearly mentioned here. Ex. (1) vella + viṇaittatu = vellaviṇaittatu; (2) kariyā + kutirai = karuṇṇukutirai; (3) kollu + yāy = kol-yāy, konṇu + yāy = kul-yāy; (4) paṭṭu + paṭṭu = paṭṭuṇṇu, oru + oru = oruṇṇu etc.

483. Kiṭṭuṇṇu valla ceyyūṇṇu kiṭṭuṇṇu

Vaṭṭuṇṇu maruṇṇu maruṇṇu kiṭṭuṇṇu

Vaṭṭuṇṇu viṇaittatu viṇaittatu kiṭṭuṇṇu

Vaṭṭuṇṇu maruṇṇu maruṇṇu kiṭṭuṇṇu

Nayṇṇu kiṭṭuṇṇu kiṭṭu miṭṭu

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(2) The Tamil words are given at the beginning in the order of Tamil alphabet and the Non-Tamil words at the end in italics in the order of English alphabet.

(3) The verbal forms of the same root are given together under it.

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